The LUTHERAN

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COFFEE BREAK

It's an aid to Lutheran unity

40, No. 17

JANUARY 22, 1958

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Tune-Up

As a lad in Montoursville, Pennsylvania, I usually got a thrill out of running acr the tracks and watching the planes land and take off at the Williamsport airport that v located so close to my home. We youngsters would always be excited when the pla would taxi near a certain spot and the pilot would accelerate the engines so the mig rush of the winds would almost sweep us off our feet.

One of the things in this whole process that impressed me then as now was that pilot never took off until he was assured that everything was functioning in excellent orc There had to be that "perfect tune-up."

I suggest that we take a page from the pilot's book. Just as he doesn't want to exp himself to the rigors of the day's flight without ascertaining that all is well, so ought mortal creatures do a little checking on ourselves before we go forth to face the try tasks and responsibilities of the day. The pilot takes time before he goes up in order check the functioning of his various instruments, motors, valves, and propellers.

It would be wise for each of us, before the start of each day's journey, to check resources, our possible reactions and our equipment as we face the arduous responsibili of the hours ahead. Maybe some of us might not crack up if we were certain to get in t before we took off. Folks who spend time at each day's beginning by adjusting themsel to divine harmony have a decided advantage.

—RAYMOND SHAHEEN

The LUTHERAN News Magazine of the United Lutheran Church in Americ

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COVER PICTURE. Members of the Joint Commission on Lutheran Unity which is planning merger of Augustana, American Evangelical, Suomi and United Lutheran churches take a break during Chicago meeting Dec. 12-13. In foreground are Presidents Conrad Bergendoff of Augustana Seminary and Henry H. Bagger of United Lutheran Church's Philadelphia Seminary.

Home mission starts held at high level in 1957 . . . World Council a
Missionary Council ponder merger . . . College groups deplore "pani
over science education . . . Catholic presidential hopefuls face que

THE CHURCH IN THE NEW

ULC has 65 new congregations

Organization of home mission congregations in United Lutheran synods reached an all-time high in 1956, when 90 were started. Shortages of men and money would limit new work in 1957, mission officials had warned.

This month Dr. Donald L. Houser, new executive secretary of the Board of American Missions, was able to report that mission progress had been well above average despite the handicaps. Sixty-five new congregations were established in the U.S. and Canada during 1957, he announced. Two of these were organized by synods without financial help from the BAM.

California continued to hold the lead as the "home mission frontier," Dr. Houser reported, with seven new congregations in 1957. Canada was second with six, of which four were linguistic missions. Michigan, Pennsylvania and Texas tied for third with five each.

World groups may merge

Merger of the world's two biggest ecumenical organizations moved a step closer this month. Meeting at Achimota in Ghana, the International Missionary Council's quadrennial assembly voted 58-7 to approve in principle integration with the World Council of Churches. The merger proposal had been "received" by the World Council's Central Committee at a New Haven meeting last August and commended to member bodies for "study and prayerful consideration."

Strong advocate of the merger propo at the Ghana session was Dr. Frank Clark Fry, United Lutheran Church pr ident and chairman of the WCC Cent Committee. Postponement of merg would incur penalties of "continued s aration of things that belong together, t overlapping of responsibilities leadi eventually to tensions between the t councils, a waste of the energies of sponsible church leaders, and a growi impatience," he declared.

Others supporting the proposal we Dr. W. A. Visser 't Hooft, WCC gene secretary; Dr. John Mackay of Princet Seminary, honorary chairman of t IMC; and Dr. Henry P. Van Dusen Union Seminary, chairman of the jo WCC-IMC committee which prepar the plan.

Plan would strengthen WCC

Advocates of merger said the Wo Council could not fulfill its functio without closer identification with missi work. The proposed plan calls for esta lishment of a WCC Division on Wo Mission and Evangelism to carry on wo now done by the IMC. Head of this di sion would be an associate secretary the World Council.

Opponents found a spokesman Canon M. A. C. Warren, general sec tary of the Anglican Church Missiona Society. He said that co-operation in m sionary activity did not require "admi istrative unity" and chided proponents f presenting "only one side of the the

gical argument." Others expressed fear at some evangelical groups which now -operate with the IMC but are not embers of the World Council would thdraw.

The IMC asked the World Council to stpone its next general assembly to 61 so churches would have time to udy the integration plan. The third CC Assembly is scheduled for Ceylon 1960.

The missionary council, organized in 21, includes 38 national member units. nce the World Council's formation in 48, the two groups have had a more less common constituency and have intly sponsored such activities as the ast Asia Secretariate and the Commis-on of the Churches on International Tairs.

Segregation is denounced

Similar goals of the two world organi-tions were seen in two actions of the hana Assembly. The IMC adopted a solution condemning racial segregation "contrary to the Gospel." It was in ie with one in which the World Coun-'s Evanston Assembly in 1954 had called on its member bodies to "renounce all forms of segregation or discrimination and to work for their abolition within their life and within society."

The IMC Assembly also welcomed the World Council's proposed study of religious liberty and authorized its officers to participate in it. In other actions, the council supported UN refugee efforts, planned a conference on Latin America for 1959, and asked stronger protection for religious minorities.

Noting the absence of any delegate from East Germany, the IMC accused the East German government of a "denial of the freedom of the church." Dr. Gerhard Brennecke, director of the Berlin Missionary Society, was to have attended the sessions but had been refused a travel permit by Soviet Zone authorities.

Catholics ask federal funds

Emphasis on scientific education and grants of government funds to sectarian educational institutions were major topics as church educators met this month.

Twenty-eight college heads comprising the Jesuit Educational Association stirred the first storm. They said that if scientific education can be increased only through federal aid, such aid "should be made available on an across-the-board basis, for all students and for all institutions." This would include private and church-related colleges as well as public ones. Where constitutional restrictions prevent state aid from being given to sectarian schools, the federal government should do it directly, the Jesuit group advocated.

ASSORTED COSTUMES AT IMC

Delegates at Ghana meeting in native dress included the Rev. S. A. Tuivolvoni of the Fiji Islands; Dr. Charles W. Ranson of New York; and the Rev. Christian G. Baeta of Ghana's Christian Council

Three organizations promptly took issue with the Roman Catholic educators. The proposal was a "battering ram by which the wall of separation between church and state will eventually be destroyed in the U.S.," declared Dr. Clyde W. Taylor, official of the National Association of Evangelicals. It is a "blueprint for discord in America," added Dr. C. Stanley Lowell, associate director of Protestants and Other Americans United for Separation of Church and State. It would make denominational institutions "subservient to the federal government," said Dr. C. Emanuel Carlson, director of the Baptist Joint Committee for Public Affairs.

Catholic University gets grant

The discussion was still echoing when the Atomic Energy Commission announced a grant of $55,000 to the Catholic University of America to train nuclear scientists. The university was one of 55 institutions to receive grants totaling $3.5 million "to expand training facilities for increasing numbers of nuclear scientists and engineers," said Admiral Lewis L. Strauss, commission chairman.

The Catholic University had last November activated an atomic reactor on its campus. The reactor was built through an AEC grant to enable the university to add courses in nuclear engineering and nuclear physics to its graduate curriculum.

Science panic deplored

From all sides educators urged an end to "panicky" demands for more emphasis on scientific education.

Improving American education calls "not for a program of better ballistics, despite its importance, but one that produces better men," the Jesuit Association declared. "Any panic-inspired aping an alien system could quickly destroy t very values we undertake to preserve."

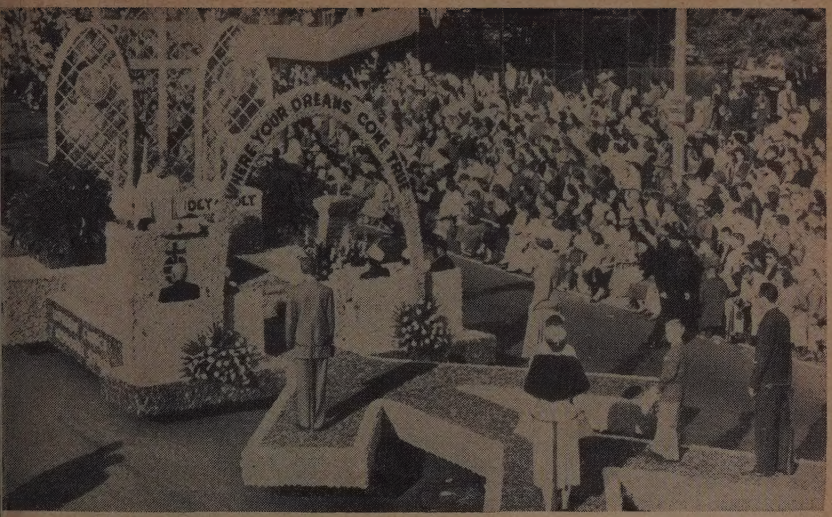
National Association of Method Schools and Colleges at its annual me ing at Miami Beach adopted a resoluti declaring that emphasis on mathemati and science must be matched by equ emphasis on Christian faith and valu in everyday life. A Methodist Stude Conference at Lawrence, Kansas, hea Dr. L. Harold DeWolf of the Boston Un versity faculty warn against the "maj disaster" that could result from scienti education which "neglects education culture and citizenship . . . If our fi and ultimate trust is in military powe we have no right to call ourselves a Chri tian nation or to ask God's blessing our cause."

At the Association of American Co leges' convention at Miami Beach, t Rev. Thurston N. Davis, editor of t Roman Catholic weekly, *America*, to educators not to "mangle and perver college programs by stressing physic sciences instead of a "long overdue dri to preserve, deepen and intensify the ar and the humanities." To do so would a "nonsensical error" that would take generation to correct, the Jesuit edit said.

Protestants, Catholics agree

An "historic document" said to be t first joint Protestant and Roman Cathol policy statement on education in 4 years came out of the Miami Beach me ings. The Commission on Christi Higher Education of the Association American Colleges, representing Pro estant and Roman Catholic institution declared that "church-related colleges must be maintained at all costs."

"Christian colleges offer to our gener tion an interpretation of the whole



LUTHERAN FLOAT WINS IN TOURNAMENT OF ROSES PARADE

hurch setting is featured in entry of Lutheran Laymen's League at annual New Year's ay event at Pasadena, California. "Where Your Dreams Come True" tied in with rade theme of "Daydreams in Flowers." Float is replica of Emmaus Church Missouri Synod) at Alhambra. It was awarded first prize in the religious class.

nowledge, a way of life and learning, nd a sense of earthly vocation and pur- ose without which sciences and art, in- entions and technology may enslave and estroy mankind," the statement said.

Lutheran group sets up office

A national office will be opened in Washington on Feb. 1, the National Lu- eran Educational Conference decided its convention at Miami Beach Jan. 7. The 47-year-old conference in- udes in its membership 19 seminaries, 3 senior colleges, six junior colleges, two eaconess schools and five church educa- onal boards. They represent nine na- onal Lutheran bodies.

Dr. Gould Wickey will serve as execu- ve director of the office, conference of- ials announced. Dr. Wickey will re- e as executive secretary of the United utheran Board of Higher Education on July 1, 1959, after thirty years of service. He will then assume full-time duties for the NLEC, which will undertake an en- larged program of teacher placement, graduate fellowships and research proj- ects. Dr. Evald B. Lawson, president of Upsala College, East Orange, N. J., was elected president of the conference. He succeeds Dr. Clarence C. Stoughton of Wittenberg College, Springfield, Ohio.

Also launched at Miami Beach early this month was a new Council of Prot- estant Colleges and Universities, to be affiliated with the National Council of Churches. The 471 Protestant church- related colleges in the U.S. will be invited into membership.

Religious issue raised

Potential Roman Catholic candidates for President or Vice President of the U.S. should publicly state their views on

state-church ties, a statement issued by officers of POAU this month declared. Such candidates should announce their attitude on a Roman Catholic "boycott" of public schools, proposals for using public funds to aid sectarian schools, and appointment of a U.S. ambassador to the Vatican.

The organization denied any anti-Catholic bias in its request, saying that "millions of American Catholics are in complete agreement on matters of church-state separation with their fellow citizens of other faiths." It added, however, that some Roman Catholic leaders have advocated granting public funds to parochial schools and have favored the Vatican embassy.

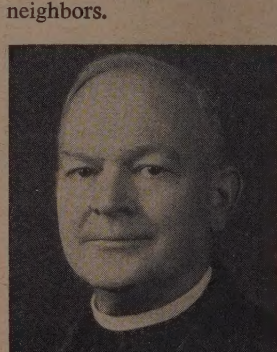
Officials of the organization said possible Roman Catholic candidates in 1960 might be Senator John F. Kennedy of Massachusetts or General Alfred M. Gruenther, former Supreme Allied Commander in Europe who now is president of the American Red Cross. General Gruenther has called rumors about his political ambitions "fantastic."

U.S. surplus sent overseas

Since 1953 the United States government has given nearly four billion pounds of surplus food to religious organizations for shipment overseas to aid needy persons in foreign lands, the Department of Agriculture disclosed this month. Value of the food was placed at $827 million. Church agencies must pay the shipping and distribution costs.

Dry milk made up almost one-third of the donations, the government agency said. Highest in dollar value though less in volume was butter and butter oil. Other products purchased by the U.S. in its price-support operations and turned over to voluntary agencies for overseas relief included wheat, dry beans, cheese, corn, cornmeal, flour, rice and shortenin

Heifer Project, an intercreedal reli agency with headquarters at New Win sor, Maryland, this month reported 1 shipments of livestock sent to 25 cou tries during 1957. Sent abroad, mos as gifts from U.S. and Canadian farme were 791 cattle, 665 sheep, 388 goa 71,302 chicks, 21,217 hatching eggs, pigs, 166 rabbits and 20 hives of be Recipients of animals and poultry a asked to give the first-born offspring needy neighbors.



DR. JONAS H. DRESSLER

Former seminary head dies

Northwestern Seminary had two pre dents emeritus last spring when I Jonas H. Dressler retired to join his pr ecessor, Dr. Paul H. Roth, on the si lines. Active direction of the Min apolis institution was turned over to I Clemens H. Zeidler.

On Jan. 9 Dr. Dressler died in his sl at the age of 69. Following his reti ment, he had visited the Virgin Isla and then returned to Minnesota to se as supply pastor in the Minneapolis ar Dr. Dressler's active association with seminary spanned 32 years—25 as p fessor of practical theology and seven its head. (*For details, see page 49.*)

uestions day of Last Supper

The Last Supper which Jesus ate with disciples in the Upper Room prob-ly took place on a Tuesday rather than traditional Thursday, Dr. James althers of Western Seminary, Pitts-rgh, told the Society of Biblical Litera-re and Exegesis at its annual meeting s month.

The change in the sequence of events ring Christ's last week on earth is sed on findings in the Dead Sea Scrolls, biblical scholars were told. Dr. althers said Jesus and the disciples might ve used the "old solar calendar" fol-ved by the ascetic sect of Essenes at ose ancient monastery the scrolls were und in 1947. Placing the Last Supper Tuesday would also allow time for the ents in the Garden and for the trial ich preceded the Crucifixion. Scholars ve been perplexed by this great amount activity telescoped into a few hours the generally-accepted Gospel narra-e, Dr. Walther said.

The suggestions were challenged by . Krister Stendahl of Harvard Divinity hool. "If Jesus followed the solar cal-dar, whatever became of it?" he asked. low can such an important feature be t?"

atholic leaders native-born

No longer does the Roman Catholic urch in the U.S. turn to Europe for its erarchy, according to a recent survey Dr. John D. Donovan of Boston Col-e. Only four per cent of the Roman tholic bishops and other prelates in the S. in 1957 were foreign-born, as com-red with 65 per cent in 1897 and 23 r cent in 1927.

Average bishop is a second or third neration American, Dr. Donovan said. is an even bet that his parents, too, re native-born," the sociologist continued, "but the odds are heavy that his grandparents came either from Ireland or Germany."

A large majority of the present bishops are products of parochial schools, the survey revealed, and one-third have received at least part of their seminary education in Rome. Average age for elevation to the bishopric is 47.

And so forth

Southern Baptists organized their first New York City congregation on Jan. 10 as "The Manhattan Baptist Church." Dr. Paul S. James is pastor.

New York City's Protestant churches started a 13-week church attendance crusade this month as a follow-up to the Billy Graham evangelistic meetings of last summer. Both programs are sponsored by the city's Protestant Council.

The Rev. Leroy Brininger, a minister of the Evangelical United Brethren Church, has been named assistant general secretary of the National Council of Churches.

Dr. Harold E. Hammond, executive secretary of the National Lutheran Council's division of public relations since early in 1956, will leave his post Feb. 28 to return to private business. Rolf H. Hertsgaard, radio and TV secretary for the division, has also resigned.

Members of the Doukhobor sect, a Russian religious group which came to western Canada at the beginning of this century, have asked Soviet authorities to let them return "because in Canada they are not free to worship and live as they wish." The offbeat sect has been in frequent trouble with British Columbia laws because of nude parades and acts of violence.

overseas

REDS PERSECUTE CHURCH

GERMANY: Berlin. Dec. 26.—ARRESTS of pastors in Germany's East Zone are reported following the trials of Student Pastor Siegfried Schmutzler of Leipzig and two seminary students who were sentenced to prison terms ranging from five years to 18 months. Dean Arnold Maercker of Mecklenburg was sentenced to 30 months at hard labor for denying Christian burial to a girl who had left the church. A pastor and a Sunday school teacher in Jena were imprisoned several months for spanking children.

The new wave of arrests will result in more trials which will be highly publicized by the Communist press. Some pastors have escaped arrest by fleeing to the West. In a few cases ministers were expelled from the East Zone, and escorted out by police.

Protestant church leaders have been emphatic in requesting East Zone pastors to stay with their congregations, even at the risk of their personal safety. There have been 20 pastors who fled to the West when they were under suspicion of engaging in anti-Red propaganda. It is reported that another 150 have asked to be transferred to parishes in West Germany. Officials insist that congregations "must be able to rely on their pastors," and don't want them to leave their dangerous posts.

PUBLIC RALLIES are being attempted to fan resentment against local pastors. Most local residents normally stay away from these rallies, but Communist party members brought in by trucks to rally points shout support to antichurch resolutions. Where residents are present, resolutions often go against the Communists. In Jena, 500 parents spoke up on behalf of the arrested pastor and Sunday school teacher. In two Brandenburg communities the Communist party officials had fight their way out of the assembly h

The battle for the allegiance of you people continues. Dresden's county sembly passed a resolution order schoolteachers to win support for atheist youth dedication ceremonies. T resolution was supported by the Christ Democratic Union which always follo the lead of the Communists.

Similar reports have come from ot parts of the East Zone. Several teach in Leipzig have preferred to quit th jobs rather than support the youth de cation plans. Many others are faced the same decision.

THIS DEVELOPMENT will eliminate Christian element from among the 70,(state-employed teachers. Young peo studying for the teaching profession Mecklenburg have been advised that th cannot be members of the Protest student union.

The pressure has had its effect on ma who prefer to compromise rather th take a stand for their convictions. I others have stood up for Christ with regard for the danger to their professio status.

The trials of churchmen have h wide repercussions in both parts of vided Germany. Bishops Otto Dibel and Hanns Lilje, the church's East Conference, and the Church of Saxo have proclaimed their support of Schmutzler. Students have demonstra against the trials at western universiti German leaders, scientists, and th logians have made their voices hea The executive committee of the Ev gelical Youth in Germany has reques that prayers be said on behalf of th endangered members in Eastern G many. —BERLIN CORRESPONDEN

WASHINGTON

by ROBERT VAN DEUSEN

CONGRESS RETURNS

AFTER A FEW MONTHS of comparative quiet, Washington buzzed with activity again as members of Congress returned for the second session of the 85th Congress. Congressional staffs had been busy during the fall preparing drafts of bills on every conceivable subject to toss into the legislative hopper.

As Congress convened, legislators expressed three overriding concerns, all of them related in one way or another to the Russian Sputniks: the adequacy of U.S. defense preparations, the effect of revised defense plans on the national budget, and the impact on the educational system of the need for more scientists.

The Senate Preparedness Subcommittee headed by Lyndon Johnson had spearheaded the inquiry into the state of our national defenses. Hearings indicated that the investigation would go beyond the question of the lag in missile production, and would include the whole Pentagon structure.

IT HAD BEEN assumed that in an election year there might be a good chance of tax reduction. It looked as though the new defense requirements would change all this, with defense spending boosted by two billion dollars. Because this would provide the economy with a "shot in the arm," the higher budget could probably be absorbed without any increase in taxes. Hopes for a tax cut were negligible.

After the defeat last year of the school construction proposals, it looked as though federal aid to education were a dead issue. But under the spur of Russia's scientific advances, the Department of Health, Education, and Welfare came up with new proposals.

They included: funds for 40,000 scholarships in four years, with preference to science and mathematics students; 5,500 graduate scholarships in the field of teaching; grants to states for improving methods of discovering students with exceptional promise; direct federal grants to graduate schools; and a 500 per cent increase in appropriations for the National Science Foundation.

New danger

SENATORS AND REPRESENTATIVES, in rising to the challenge of the Sputniks, may become so obsessed with the Soviet threat that they fall into the danger of over-reacting. If the stepped-up defense program, for example, should mean that urgent domestic needs cannot be met for lack of funds, that would be permitting Russia to determine the U.S. course of action.

The Educational Policies Commission, made up of 20 of the country's leading educators, declared in a recent report that the country's basic educational needs go far beyond the short-range measures proposed by the administration. They warned against imitating Soviet educational practices in an effort to catch up with their scientific leadership. Long-range needs, the report said, include a substantial increase in the number of competent teachers, school construction and equipment, higher salaries, financial assistance to needy students.

The American people must learn to face hard facts without hysteria and with steady confidence. It is up to Congress, as the responsible voice of the people, to lead the way.

The Bataks Changed in 10 Days

. . . At first they wouldn't let the American lady take their pictures. These strong, self-reliant people have reason to suspect strangers.

But they love one man who came to the South Seas from Europe . . . Ludwig Nommensen who taught them to put their trust in Christ

By MARY-LOWBER TIERS

I HAD MY CAMERA strapped over my shoulder as I came down the trail into the village. This was some of the most beautiful country I had ever seen. These fascinating people—the Bataks—in their villages around Lake Toba, should be fine subjects for some of the best pictures I had ever taken.

But children cried when I pointed my camera at them. One youngster, when she saw me taking a picture of her baby brother, snatched him and dragged him out of range. The older people scurried into their homes to escape my lenses. An old woman spat out her betel-nut juice at me.

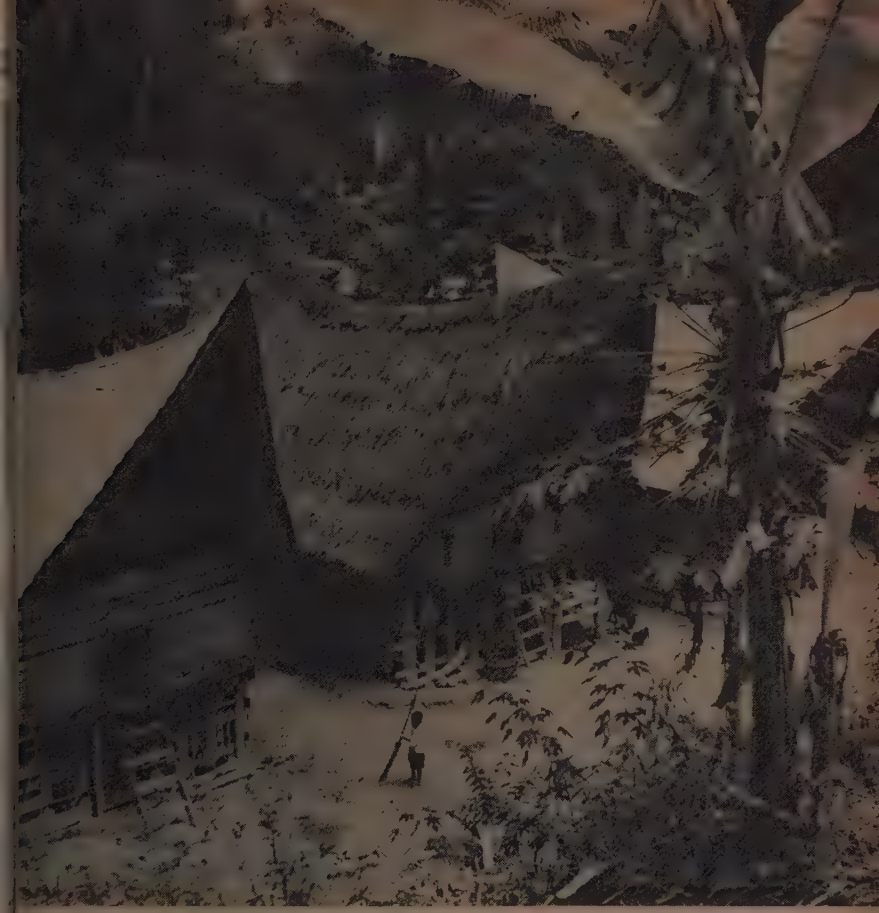
Wherever I walked I smiled in a most friendly way, but received sharp, cold stares in return.

IT TOOK A WHILE before I could understand the situation in this Batak territory in Indonesia—half-way around the world from my home in Massachusetts. I hadn't expected such resentment, because many of the Bataks are Lutheran Chris-

After running away, she posed for this

tians, the largest Christian community i Asia except for India. There are we over 600,000 Christians in Parapat ar in the *hutas* (scattered communities around the lake.

They live in a tropical paradise, wit banana trees in abundance. I saw litt boys riding on buffalos, looking tiny c the large animals. In the village I four shops and small houses along the stre which was filled with nearly as mar



This is how Bataks build their houses on beautiful island of Sumatra

barking dogs and grunting pigs as people. Most of the women were dressed in typical Malayan sarong and blouse, while the majority of men and children wore western-style clothing.

It was Dr. Arne Bendtz, a Swedish-born American, and advisor at the new Batak Protestant theological seminary, who helped me learn a little about the Bataks. He had been sent from the U.S. by Lutheran World Federation in 1952 to teach in the seminary at Sipoholon.

"THE BATAK PEOPLE," he told me, "are proud and independent, with great spirit. You may have difficulty with them until you realize that they have been through much conflict. First the Germans came here, then the Dutch. In 1939, when Holland was overrun by the Nazis, the Dutch in Indonesia rounded up all the Germans. Then the Japanese invaded the islands. When the Japanese left, the Bataks started their fight for independence from the Dutch.

"The revolution of 1948-49 ruined many buildings in the towns around Lake Toba, the center of much of the fighting. Perhaps it isn't surprising that these Bataks, who have suffered much from people from other lands, are suspicious of strangers. The Bataks in Parapat are the unfriendliest of all. In the country districts you will find people different."

I DROVE INTO the highlands around Sigompar and Porsea. Here the Bataks, as Dr. Bendtz had said, were friendly and even waved as the car passed by. I visited markets heaped high with vegetables, fruit, brightly colored materials. Natives swarmed around smiling and chatting cheerfully. Some asked, "Where do you come from?" and others said, "What a clever woman to take pictures."

I passed beautifully terraced rice paddies. The Bataks are good farmers. Rice cultivation is one of their principal occupations. I stopped at their *hutas,* composed of picturesque dwellings huddled close to one another in neat rows, built on piles with horned roofs of thatch or tin.

The reason for the shape of these roofs is difficult to determine. Probably they are made steep so that the torrential rains will run off easily. When you ask a Batak why they are so constructed, he will answer, "Because they are Batak houses."

MANY OF THE houses are elaborately decorated, the Bataks being clever craftsmen. Sometimes a mural will cover the entire side of a home.

Painted on the front of nearly every home can be found a head, sometimes of Christ. Heads, to the Bataks, are of great significance. They believe they ward off evil spirits. The head will resist destructive powers because it has the brains and therefore the power. Batak children should never be patted on the head, which is considered sacred.

Bath day at the pump in village square

Mural under eves portrays Batak life

Graceful people. They carry their baskets on their heads

In a small graveyard near one of these ommunities, under the shade of a large ee, were a number of tombs, some over hundred years old. In many of these nly the skulls were buried, as the only art of the body sufficiently important. nd on some tombs were carved both a ead and a cross—a meeting of pagan d Christian culture.

IT HAS BEEN only 93 years since the st Bataks were baptized. They had n out the first missionaries who came them, and had killed a few. Ludwig ommensen, a Dane sent by the Rhenish ciety in Germany, came into the Batak rritory in 1864. There were a half-zen attempts to kill him, but Nom-ensen met them in a brave and friendly ay, and finally won the good will of ese people.

Since World War II the Lutheran orld Federation has helped the Batak Church, which is self-governing and self-supporting, with more than 1,100 congregations and 160 pastors. Lutheran World Action funds have helped the Bataks to rebuild their schools, hospitals, and clinics damaged in the war years.

In 1954 a university, named for Nommensen, was begun, which already has 700 students. Workers from India, Scandinavia, Germany, and America have been sent to help the church, and Batak Christians have been given scholarships to study in Europe and America.

ONE SUNDAY I walked with a young Batak guide over grass paths and narrow log bridges into a small village where men, women and children were congregating around a communal building, waiting for the church service to begin. The old building was to serve as their church until the one they were constructing was finished.

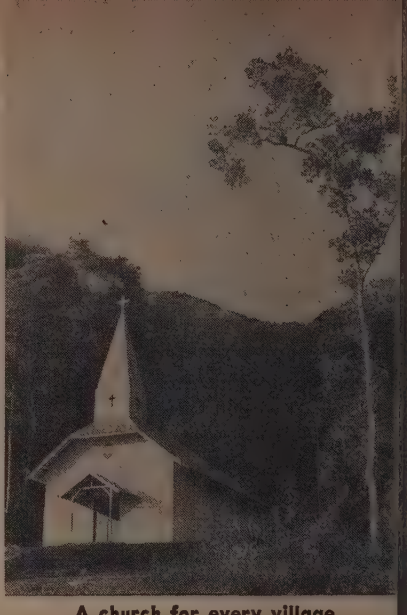
When the service was about to begin it was made clear to me that because I had cameras I would be unwelcome in the church. My guide led me away as strains of a familiar hymn floated through the air. Following him up a steep, wet, slippery and winding clay hill I arrived completely breathless at a spot where the new church was in the progress of being built by a community of about five hundred people. It was large enough to hold every single one of them. Yet only a ten-minute walk away was another church that could easily have served several communities.

"Why are there so many churches located so close together?" I asked Dr. Bendtz one day. "All these Bataks are Lutherans aren't they?"

"Yes," replied Dr. Bendtz, "but each community wants to be completely independent, preferring to build its own church by itself with no outside help, and have its own preachers. It is a matter of pride with them. You must remember that these people have been under the dominance of others for so long that now they want to become completely self-reliant. The Bataks are doing a good job and deserve a lot of credit. They have their own teachers and doctors."

I THOUGHT THIS all over carefully and continued taking walks through Parapat. These people were certainly far more advanced than many of the natives I had encountered in other countries. I watched some women weaving beautiful cotton materials on large looms. At a public pump in the village square others were washing dishes and clothes or giving children baths.

These children at an early age assume responsibilities for a younger sister or brother, or carrying bundles gracefully on their heads. Whenever I came across



A church for every village

a group of small children I would s down and make for them a simple litt paper boat or bracelet.

At first, like little scared rabbits, th gingerly came forward a few steps, ju close enough to see what I was doin Finally, after deciding that I wasn't goi to bite them, they marched right up me, smiled, and took the trinket whi had been offered. Soon children n longer cried and women no longer rush into their homes when I approache More people were returning my smile

"They have changed a great deal in t days," I mused. It was my last eveni in Sumatra and I sat looking acro peaceful Lake Toba towards the twin ling lights of Parapat.

The Bataks are an admirable rac with great dignity and self-respect. It perhaps no wonder that they have ma such remarkable progress, and that th religious conversion has been consider the most remarkable in the Far East the past 90 years.

THEIR PENSION GOES UP TO $100 A MONTH!

Retired pastors don't get much, but their pensions have slowly improved and they are grateful to the church

By SIGURD B. HAGEN

A HUNDRED DOLLARS a month doesn't
very far. That's the pension the old-
t retired United Lutheran pastors get.
fty dollars stretches even less. That's
monthly allotment for pastors'
dows.

So if you're wondering how dear old
stor Benger is getting along since he
tired five years ago, this may give you
me idea. He's not complaining, though.
He's thankful. He praises God and the church for his blessings!

"May the Lord richly bless both the Board of Pensions and you, as you strive to provide for the old-age years," a pensioner wrote recently to Dr. George H. Berkheimer, executive secretary of the Board of Pensions, United Lutheran Church in America.

And from a widow: "What a thrill it was to get that check today! I'm sure I speak for the other widows, who like myself have to make every dollar do double duty even to provide the bare essentials."

PENSION FILES are full of such letters. Reading them, you might speculate, as I did, whether there is any other group to whom so little means so much. One could outline the life of a typical ULC pensioner from letters in the files. He is well over 70, and may be living alone. He has few wants besides the necessities of life. It is just as well, for there is no money for luxuries. His pension is probably all he has—he wasn't eligible for social security at the time he retired.

Let a few speak for themselves.

"Thanks again for this courtesy to an 'old preacher' who has served the church for a long time," wrote one. "Those checks are indeed 'manna' to me . . .

Through my 54 years of active ministry I made many sacrifices on a salary basis—sacrifices that the young preachers of today would not even dream of considering. So I assure you and the Board that I appreciate very much the increased pension granted."

A widow told Dr. Berkheimer: "I am addressing you personally as a friend, as you did in your letter regarding the increase. I have so much time to think and review the years spent as a pastor's wife, when conditions were so different from the present in church management —especially in regard to paying the preacher."

From the daughter of a pastor's widow who recently died: "I want to tell you how much that pension check meant to mother . . . She lived at various times with three of her married children, and the pension checks gave her a grand sense of independence. She could pay for her own needs, such as glasses, clothes, church offerings."

TWO YEARS AGO (1955-56) only 29 United Lutheran ministers retired on pension. The number rose sharply to 92 in 1956-57. Some had postponed retirement a year to take advantage of their new eligibility for Social Security.

Certainly Social Security has made a big difference. Is it enough so that now, at long last, a preacher can really afford to retire?

As of last Nov. 1, there were 169 ULC pastors aged 65 or over who were still in active service. Thirty-three of these were over 70, three over 80. Granted, they love their work; but some were weary!

For too many years, pensions were tiny. The church didn't have the money. But the obligation was recognized. Finally, in 1944, a contributory pension system was set up. At first pastors and congregations each paid 4 per cent of current salaries. Later the congregation's share was upped to 8 per cent.

Annuities have been small for those retiring in the early years of the new plan. Not until 1984 or thereabouts will the contributory fund be built up to full maturity. Then, it is expected, full pensions can be paid without dipping into the church treasury.

MEANWHILE, the church is making up the difference from its pension endowment fund and from budget income. In order to pay fixed minimums, the church appropriated $751,000 for 1957, $796,000 for 1958—out of general funds.

For pastors who retired before July 30, 1956, minimum pensions were raised recently from $1,000 to $1,200 a year. In 1959 the minimum goes to $1,300, in 1960 to $1,400 and in 1961 to $1,500. Few of these men could qualify for Social Security; many retired before the contributory plan became effective.

Pastors retiring after June 30, 1957, as members of the contributory plan, get a $900 minimum if they were 60 or over at that time. Widows get one-half of these sums in each instance.

For those under 60 on July 1, 1957, there is no fixed minimum at retirement. They will receive annuities in proportion to what has been put into their account in the contributory fund, and a share of the noncontributory endowment fund, up to $350.

COUPLED WITH Social Security, the minimums don't look too bad. Remember two things: pensions are fixed without regard to what any pastor can derive from Social Security, and pensions are limited by a pastor's earnings in his active years.

Retiring today at age 65, a pastor will

DR. GEORGE BERKHEIMER
Compound interest and compassion

n average $4,500 salary could receive
2,202 a year—$2,853 if his wife is also
5 or over. That would include the $900
inimum pension, plus $1,302 maximum
ocial Security for himself, $651 for his
ife.

Almost every ULCA convention has
truggled with the pension problem. Now,
hurchmen concede, real progress has
een made. More is possible, but many
hink the only way to improve pensions
naterially is to raise salaries while pas-
ors are still in active service.

Anyway, the best talents of the church
re at work to provide security for its
ervants. Administering the $17.5 mil-
ion pension funds is the Board of Pen-
ions, headed by a Philadelphia banker,
William G. Semisch.

The board also operates a family pro-
ection plan for pastors, a lay pension plan, group insurance for nonclerical employes, and a pension plan for the church's Board of Publication.

Executive Secretary Berkheimer manages pension affairs. He's a minister, a doctor of divinity. It takes a pastor to do this job, dealing in delicate personal relations as well as with financial problems of some hundreds of retired clergymen, widows and children. Dr. Berkheimer strikes the balance nicely between compound interest and compassion.

Seeing that the right amounts go to the right people at the right times is his first responsibility, of course. He does much more than pay out a million dollars a year, though.

He keeps in close touch with the entire pension family of more than 1,300. Each pensioner gets birthday cards, Christmas and Easter greetings from him. There are always Christmas gifts for the dependent children.

Pensioners ask questions. Replies from Dr. Berkheimer are never routine or perfunctory, always express genuine friendship and concern. The pensioners appreciate it. Scores say so in their letters.

The pension board has been studying this ministerial pay business. Synod by synod, it has surveyed salaries throughout the church. The findings shouldn't surprise the pastors, but laymen may get a jolt out of some of the figures.

Consider the fact that annual salaries run as low as $3,000, as high as $10,000. But a minister's salary is not all cash. The total is the basic cash pay, plus allowances for auto and other expenses, plus free use of the parsonage (figured at 15 per cent of the cash salary).

Returns from 29 of the 32 synods show that the average cash salary is only $4,095.82. Add a thousand dollars to that figure for rent-free parsonage and some household expenses (light bill,

heat), and you find that our pastors generally have about $100 a week income.

Out of that he must pay income and social security taxes, church pension premiums, hospitalization and other insurance. What is left goes for food and clothing, educating the children, medical expenses and incidentals. For savings, too, if he can manage.

THE AVERAGE is less in many synods. It ranges from $3,647 in Mississippi to $5,823 in Iowa, parsonage included. Cash payments average under $4,000 in nine synods, over $4,500 in only three.

These figures ought to explain why many pastors die with no insurance or savings. They couldn't afford it.

Even today, only 80 per cent of active United Lutheran ministers in the U.S. have elected coverage under Social Security. Of the 845 who didn't, 425 said it cost too much.

Cost isn't the only reason, of course. Some pastors have coverage in commercial insurance. And 139 ministers said they refused social security for reasons of "conscience." They are afraid of a connection between church and state.

As the representative of the pension board, Dr. Berkheimer finds he is regarded often in a paternal role. He doesn't look much like a "pension father." Only 47, trim and alert, he could pass instead for a corporation executive.

Some three years ago, when he was secretary of the Central Pennsylvania Synod, Dr. Berkheimer wasn't thinking of going into the church pension field. But he already knew a great deal about pensions and insurance. He had spent much time and intense effort in trying to get all his synod's pastors enrolled in the contributory pension plan.

His efforts were not unnoticed. When the pension board looked for a successor to the late Dr. Thomas L. Cline, early in 1955, Dr. Berkheimer was the choice.

It is a position, he feels, in which "an ordained minister is not necessarily misplaced. There is a definite pastoral phase of the work which can and should be part of it."

Graduated from Gettysburg College and Seminary, Dr. Berkheimer began as a pastor in Arendtsville, near Gettysburg, in 1935. With three years out for a military chaplaincy during the war, he served there until 1949. Then he became assistant to the Central Pennsylvania Synod president, later synod secretary.

Now, in a way, he's a pastor again. As this was written, he was busy signing some hundreds of Christmas cards going out to members of "our pension family." It's a big congregation.

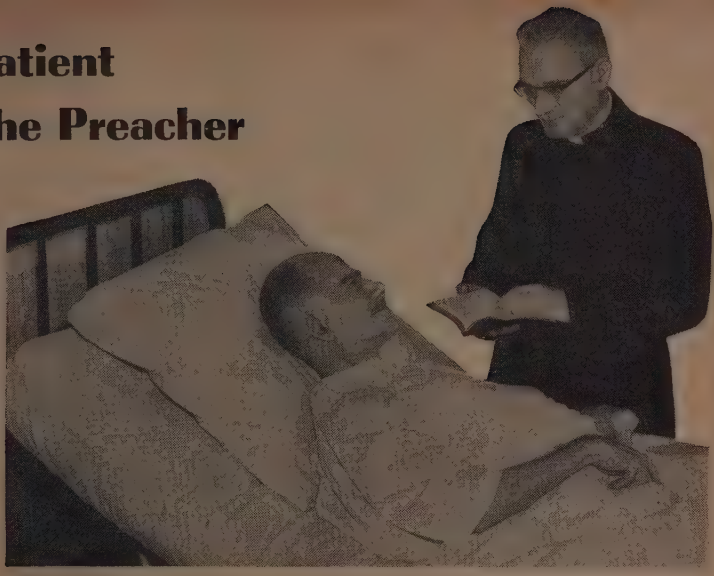
At the same time, he is a man with hundreds of details on his mind. He wanted to know how the pension board operates—what does it do with all that money?

Dr. Berkheimer had the answers instantly. The board invests the pension funds in securities that will bring the best returns safely. There are two main funds: the contributory $12,174,380, now yielding 3.7 per cent on book value of bonds and stocks held; and the $3,907,756 endowment, on which earnings are 4.4 per cent.

In the contributory fund, 3 per cent of earnings are credited to member accounts. All the earnings of the endowment fund go to pay obligations, but there aren't enough. Hence the necessity for appropriations from the ULCA treasury.

Commitments to the older pensioners decrease, naturally, as the years pass. And by the time the contributory plan is working at full strength, endowed pensions may no longer be necessary except for emergencies.

The Patient Was the Preacher



AN OLD MAN IN A HOSPITAL BED GAVE THE PASTOR COURAGE AND FRESH ENTHUSIASM

TED WAS ABOUT 65, a thin, little man with a large nose, bushy eyebrows, a thinning fringe of black hair tinged with grey, and a twinkle in his eye. Ted had been a concrete man, with a job that required strength, stamina, and a good set of lungs. But the years of hard labor had taken their toll, and Ted's body was now only a shadow of what it once had been. His legs were paralyzed and he had only the partial use of his hands. He had hardening of the arteries, and that is what affected his mind. Ted couldn't remember things, not even things that happened a few hours before.

TO VISIT TED I would walk down the long row of white beds. His bed was near the end of the ward. None of the patients in the room could walk. All were mentally ill to some degree.

They were mostly old men, few under sixty, many over eighty. This was the ward for "seniles." Many of these men were afflicted with long-term diseases such as syphilis. It made the ward anything but beautiful. But these were all Ted's neighbors, and this was always the sight that greeted me when I came to call.

Sometimes Ted would see me coming. A big smile would cross his face. At other times I might find him sleeping. But no matter how gently I tried to awaken him, he would always jump up with a nervous start, like an animal sensing danger. But when he was fully awake that smile would always come, we'd shake hands, and I'd begin:

"Remember me, Ted?"

"Well, I remember your face, but I

By RONALD H. LIND
Pastor of First Church, East St. Louis, Ill.

can't recall your name. You're a pastor, aren't you?"

It was always like that. Ted never could remember my name, but he always remembered that I was a pastor. Some how that got across.

THEN WE WOULD start to talk. Sometimes when you visit sick people you find that their world has collapsed about them like a punctured balloon. All they can think of to talk about (can you blame them?) is their pain, the medicine, and what the doctor says.

But Ted was different. Not a thing in the world was beyond his range of interest. Although his memory for recent events was completely gone, Ted could easily remember the experiences of his childhood, youth, and his working years.

We would usually start out a visit by talking about the church. Time and again Ted would tell me little stories about his confirmation day, the pastors he had known, the events of interest in his congregation. Sometimes I'd hear the stories twice, but not too often. Ted didn't repeat himself as much as many old people.

Ted had been confirmed in German, and still remembered a little of it. He could quote scripture and say the Lord's Prayer in German. We could easily converse in the old tongue. Ted could even sing in German, and I remember the day when the whole ward echoed with our attempts to sing some hymns. It sounded fine, if I say so myself.

THEN WE WOULD branch out to other subjects—the weather, politics, the corn crop, horses and buggies, children, old folks, love, marriage, . . . you name it, we talked about it. Often Ted would tell me about his work, describing how to lay a concrete floor, how to build the forms, and mix the cement.

Ironically, Ted had helped pour th concrete for the building in the menta hospital in which he, as a patient, wa spending the final years of his earthly life

Ted was a ready conversationalist. H knew a little about everything, and neve lacked an opinion—the evidence of a lif well spent in learning by experience— for Ted had only a few years of forma education.

Whatever the subject, Ted never faile to see the humorous side, as well as th serious. He always had a story to te that somehow would bring a smile, eve if you wanted to cry. I never knew man with a more genuine sense of humo I often wondered how a man could b so cheerful in the face of such an afflic tion, for Ted was in constant pain. Bu that was his way.

Suddenly I would look at the clock It was already time to go. The minute had flown by like seconds and there wer many patients to visit.

"Ted, I'm sorry, but it's getting late I've got to go."

"I understand, Pastor."

AT THE END of each visit I would rea the little pamphlet called, *A Message fo the Day*. It always included a gospel les son for each Sunday of the church yea a sermonette, and a prayer.

You never saw a man listen to Scrip ture the way Ted did. He would lea forward as far as he could in his bed, an sort of cock his ear to hear better. Hi whole body would shake as he did this Then a strange look would come to hi face, as if he were struggling to throw out every possible extraneous noise an thought, to open his ears to God's Wor alone.

Occasionally, a patient nearby would persist in talking as I read the Scripture Ted would stop me and call out to hi

eighbor, "Hey, don't you have any rev-rence? Don't you have any respect for od's Word? Now, be quiet, and listen the pastor." And the patient did.

I would read and Ted would listen. aybe we'd talk just a few more minutes bout the message for the day. Then e would pray together, in German.

I would say, "Well, Ted, it's time to o. God bless you."

"Come back, Pastor, I enjoy your isits."

"Ted, it's my privilege to visit you. ve told you that lots of times."

"Thank you, Pastor, come back."

WE'D SHAKE HANDS, and I'd leave, alking back down that long row of white eds. Ted would cry a little each time. felt like crying too. There was some-ing about this man . . .

Ted's lungs finally began to give out. e contracted pneumonia. I remember e last visit. I asked the attendant if he ould live long. The answer was, "No." ut I guess I already knew it. After years visiting the sick, you recognize when e mark of death is upon a man.

I will not forget this friend whom God ve me for a little while. The pastor is pposed to visit the patient to help him, mfort him with God's Word, visit him a friend in the name of Christ. The tient is supposed to receive a blessing om the pastor's visit. With Ted it was ways the other way around.

I'm sure he appreciated my visits. But it was I, the visitor, who received the greater blessing.

He could be this because he was very close to his Saviour. Often, on my trips to the hospital, I would be very tired, more ready to lie down and sleep than to tramp around the wards. A visit with Ted was like a shot in the arm. I would leave him with renewed energy and strength. Sometimes I would be discouraged about something in the congregation. Ted always bucked me up and gave me new hope.

OCCASIONALLY I would arrive wondering if visiting people in mental hospitals made any sense at all. You make so many calls on people who don't seem to understand anything you say. After a few minutes with Ted I would be rededicated to my task. I would leave the ward thinking, "Yes, the gospel must penetrate even the walls of the mental hospital. These people have lost their minds, but they are still God's children, created in his image.

"They desperately need to know that Christ loves them, and the presence of a concerned pastor can be a symbol of that love. Perhaps they think the world has forgotten them. People in mental hospitals are terribly lonely. But then someone must be there to remind them that the Lord never forgets his children. The Lord is the good Shepherd to all of his sheep . . ."

This is the heritage Ted willed to me.

✠

MAY A MERCIFUL God preserve me from a Christian Church in which everyone is a saint! I want to be and remain in the church and little flock of the fainthearted, the feeble, and the ailing, who feel and recognize the wretchedness of their sins, who sigh and cry to God incessantly for comfort and help, who believe in the forgiveness of sin, and who suffer persecution for the sake of the Word, which they confess and teach purely and without adulteration.

—MARTIN LUTHER in *Luther's Works* (Vol. 22), Concordia

Christmas Came to South America

Down where midsummer comes in December, members of the Luthera churches cling to Christmas customs they knew in the Old Wor

AT MIAMI'S International Airport the short-sleeved customs officials were already greeting the luggage-laden passengers with a jovial "Merry Christmas." My spirits soared. Home in time!

Yesterday—the Sunday before Christmas—I had sung several carols and listened to a Christmas sermon in the thin air of lofty La Paz in Bolivia . . . higher than the capital of Tibet. If there had been any hitch in my subsequent flight schedule, I might have been eating a lonely Christmas dinner in some Ecu doran or Peruvian hotel.

The long trip had been an excelle preparation for Christmas. Leaving ju before Thanksgiving I had missed e tirely the loud din of Christmas advert ing and the artificial gaiety of prematu public "decoration." It must be admitt that commercialization is making stea inroads in the bustling big cities of Sou America too. In Sao Paulo, Brazil, t bells of the cash register could distinct be heard behind the chimes whose m low music softened the sales resistan of the passer-by.

BY ACCIDENT I witnessed the arrival Santa Claus (in Spanish, *Papa Noel*)

By STEWART W. HERMAN

Director of the Lutheran World Federation Committee on Latin America. Picture above was taken at Christmas pageant in a church in Montevideo, Uruguay, in December, 1957

Vise Men come to church in Cali, Colombia

uenos Aires. Seeing a great crowd mill-ng about on a broad boulevard near the enter of town, I thought it might be a olitical demonstration. But presently a hirly-bird windmilled over the roof-ps and dropped to the street to be swal-wed up by a mob of mothers and chil-ren in bright summer clothes. With dif-iculty the police rescued Father Christ-as in his red coat and white whiskers nd convoyed him in triumph to a big epartment store.

"How DOES it feel to celebrate Christ-as in midsummer?" I asked an immi-rant from Europe. "It's not so bad hen you get used to it," he replied. "In ct, I rather like it."

In the northern hemisphere we com-only associate the birth of Christ with ow-shoveling and ice-skating. Why? Rio de Janeiro the holiday crowds ere making for the beach. Certainly it more fun to spend leisure hours relax-g in the sun than fighting off the flu!

But it's surprising to see Santa Claus undled up to his ears in wool . . . under e summer sun! I searched Buenos Aires r some Christmas cards with an au-entic "southern exposure." Most of em had come direct from the north -language and all. They indicated that e Christmas festival is tied up with a arlit view of snow-covered roofs and ght tiny reindeer. Cards with religious gnificance are just as rare in South America now as they were in the U.S. a decade ago.

Is this a symptom of the problem which is troubling some of our church leaders in South America? In discussing themes for discussion at the Latin American Lutheran Conference in 1959, Dean Ostrowski of the La Plata Synod recommended that much more attention must be paid to making the evangelical message accessible to the Latin American mind. He did not mean that the gospel itself needs to be altered. Only our "improvements" should be scrutinized.

THE MOST incongruous Christmas touch of my whole trip was to see an evergreen tree amid the freight coming off a DC-3 at Corumba. A fierce sun beat down upon our perspiring bodies as we opened our suitcases at this Brazilian outpost, which is just about in the middle of the great South American continent. For hours we had been flying toward Bolivia over a flat treeless plain that looked exactly like wall-to-wall carpeting of never-ending green.

The conventional Christmas tree is slowly but steadily gaining favor all over Latin America. Even amid flamboyant trees in magnificent flower or among royal palms, the modest pine tree at Christmas possesses a magic of its own.

My most unforgettable picture of this pre-Christmas trip was the sight of a very poor Indian mother standing with her child in transfixed fascination before a cluttered show window in Santa Cruz, Bolivia, staring at a little tree festooned with bright electric candles in which multi-colored liquids bubbled.

Sometimes our Protestant church looks like a good car loaded down and prettied up with too many gadgets and gewgaws that have no meaning in other climates. The essence of Protestantism is that the

Christmas-time bazaar was held in church building in Buenos Aires

just shall live by faith through grace, not by dreaming of a white Christmas.

ADVENT IS THE SEASON for thinking intensively about Christmas. Almost everywhere among Lutherans I found the Advent wreath studded with four candles representing the four weeks leading to Christmas. One of my most vivid memories from student days in Germany is that of eating breakfast on the first Sunday in Advent in a large dark dining hall by the lonely light of the first of the four candles! But there is a vast difference between the little light throwing its faltering beam into the winter gloom or into the tropical sun.

Each of my four Advent Sundays was spent in a different country: Argentina, Paraguay, Brazil, Bolivia. And in each I saw fresh evidence of the fact that the Lord is always and everywhere "at hand."

In parishes of Buenos Aires, for example, Advent was definitely in the air. I was invited to attend six services in various parts of the great city and to bring greetings to each congregation. The first two services were in Spanish, then followed German, Hungarian, an Estonian.

That evening there was the consecra tion of a young woman as full-time pa ish worker following completion of h course in the Bible school. At eve service it was clear that we were calle to think together about the coming o our Saviour in the form of a human chil

THE NEXT WEEK I was in a ramblin parish of a German Lutheran pastor i southern Paraguay. He serves four smal struggling congregations and 14 preac ing points. Normally he travels over th unpaved roads by motorcycle throug dust or mud, depending on the weathe

He told me that, so far as he knew only one of his families preserved th custom of an Advent wreath with i four candles. In fact, during their man years without the services of a regula pastor, Christmas and Easter came to b identified with festive dances rather tha services of worship. One of the service I attended with him was held in a woode dance pavilion because most of the colonists, who come from miles aroun

n foot or on horseback, are not yet eady to build themselves a church.

The third Advent Sunday found me n Sao Paulo, the fast-growing industrial ity of Brazil where skyscrapers seem to prout like weeds. The old *Stadtkirche* city church) stands near the hub of the ity, seemingly shrinking in size as the ll buildings crowd in upon it.

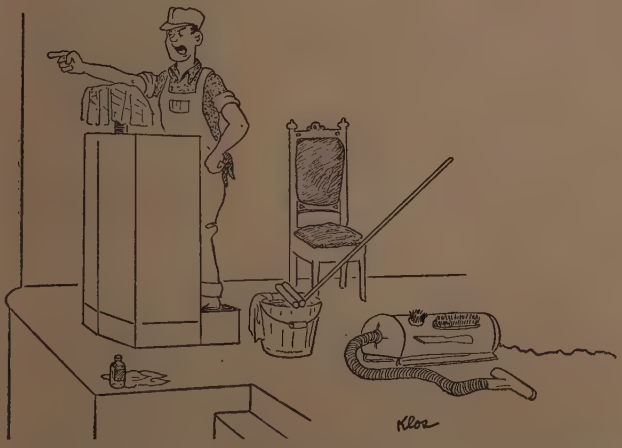
I went to both the Portuguese and Gerian services in the morning and then reached—in English—at the Hungarian ervice at 12:30. But why, I asked myelf, were the three candles on the Advent reath lighted only after the Portuguese ervice, and before the German service?

In the afternoon there was a marelous Christmas party in the great hall f the Heydenreich House to which the omen's society invited the mothers and hildren of the congregation. The long ables, tastefully decorated in bright colrs, were loaded with cookies and coffee ups. There was a sparkling program of nusic, recitations and pageantry put on y the children and young people.

The pastors, of course, brought greetings. It wasn't until I was asked to say something about Christmas customs in "my" country that I tried to figure out what the difference was. Our American churches have absorbed customs—and carols!—from many different traditions and made them our own.

There are times, of course, when the American tradition fails to live up to Christmas. During my last Sunday in La Paz, Bolivia, I attended the community church to sing some carols in English. But what the sermon seemed to say was simply that Christmas is important because the life and example of Jesus had inspired so much improvement in the world, such as hospitals, schools, and other agencies of philanthropic help. A sort of Protestant Point IV program?

Advent season in South America prepared me well for Christmas at home. Christmas is more than customs! The message of Christmas is a year-round gospel of the saving grace of God through his only-begotten Son!



"And while I'm here I have a thing or two to say to the bullheaded members of the church council. Listen, you guys . . ."

FIVE MAKE A FAMILY:

GROWTH

DAN AND I came pretty close to a real quarrel when I told him about my conversation with Pastor Sym.

"You mean," Dan exclaimed, "that Claire told her troubles to the pastor and he told them to you?"

"He didn't tell me anything I didn't already know! I just hadn't stopped to think about what I knew. And it certainly didn't make me think any less of her. He helped me realize that she needs my friendship more than ever right now. There was nothing unprofessional about that!"

"Maybe that's the way you see it, but I'd think twice before I talked to him about anything that was seriously troubling me. I must say I am very much disappointed!" He picked up the evening paper with a finality that was supposed to end the conversation.

"SEE, HERE, Dan Melton, you put that paper down and listen to me. If you've gotten the wrong impression, it's because I've told it wrong. Maybe I've given the impression that Pastor Sym said things that I really said. He just asked me to think about Claire, and when I did, I saw my responsibility."

"Oh, yeah? What about wanting you to get her to go see Charlie's doctor? Did you know that she is only guessing about his health?"

"No, but that's just because we have seen so little of each other when she could talk to me privately."

"I'm beginning to wonder whether you can ever talk to anybody privately."

"It's a sure thing I made a mistake i thinking I could talk to you. We see ey to eye on so many things I thought could tell you this. But I should hav kept quiet. From now on consider tha I didn't say it."

DAN'S ATTITUDE was quite a letdow I had been so pleased that Pastor Sy thought me worthy of trying to help. H knows how often I've failed to live u to the things I know I ought to do. was downright grateful for a chance t work with him to help one of my be friends.

Perhaps I had been a bit puffed u about it. Maybe that was what Dan wa really angry about.

But whatever was behind it, his manne made me boil. I have many faults. know my own sinfulness better than any one else does. But I also know tha gossiping and spreading things that ar not supposed to be spread is not one o my characteristics. I can keep quiet be ter than most people. And since Dan like that, too, I never thought that tellin him things might be wrong. Well, I knev now.

WE DIDN'T SAY any more about th matter and maybe Dan forgot it. couldn't. It felt strange not to be able t open up and talk to him. Still, apparentl that was how it had to be.

So I didn't mention going with Clair to call on Sigrid Mears. She's a lovel person—tall, blonde and charming in soft spoken sort of way. Although he English is perfect and her home com

letely American, I had a feeling that er parents had been born in Europe and assed on to her a certain old world ourtesy and gentleness.

However, I didn't have much time to onder about her antecedents. We found lot to talk about.

"I am so happy to have found your hurch," she smiled. "It means such a t to come into a new community and nd a church home ready and waiting r us. The children love the church chools already."

"Then they are going to the weekday chool as well as Sunday school?" Claire sked.

"Yes, indeed. Karen is in fourth grade nd Joe in seventh. They would not want o be left behind when all their new riends go to the church."

"REALLY," I laughed, "this is amazing. Your children are the same age and sex s my two younger ones and your daughter's name is the same as my older one's."

"No? How delightful. They should be ood friends, then."

"It means a lot to children to have riends their own age who go to the same hurch," observed Claire. "You still have roblems, of course. Who hasn't, these lays, with so much shifting about but ou have people to share them."

"Problems? Yes, but not so great or o many as the joys. You should have een Karen's face when she came home rom weekday church school yesterday. As you probably know, Mrs. Melton, he fourth graders are planning to give a lay for the parents to show what they ave learned about the life of Jesus so far this year. She is to have a very nice part and she is so happy."

"Susie has been talking about it. She is on the committee to paint scenery. Apparently it will take a lot of time after class, but she thinks it will be fun."

"I think this way of letting the children express what they have learned is wonderful. In the church we came from, the instruction was much more formal. If the children could answer the teacher's questions correctly, that was enough. They learned many important facts that way. But I must say they did not show the enthusiasm for it I would have liked to see."

WE DRIFTED on to talk of the public-school system, civic activities in this town, then back to the church. "It is not only the children who are happy in your church. My husband is also. And naturally, that means much to me. He had stopped going to church for a long time because he said that when he returned his faith was smaller than when he set out for the service." She smiled gently. "That was wrong of him, but I know how he felt. But here your pastors talk about things he needs to hear. He comes home stimulated and wanting to go on talking about it. Our whole family is growing with him."

The chiming of a copper and steel clock on an end table startled Claire and me. We had stayed much longer than we intended.

"You know," remarked Claire on the way home, "I think we're all going to grow a bit with a woman like that around."

✠

FOR ALL of our knowledge and experience of God as they are expressed in creeds and dogma, he is always beyond us, beyond our understanding and reason, beyond all our neat little blueprints and formulas.
—EDMUND A. STEIMLE in *Are You Looking for God?* (Muhlenberg)

LET'S FORGET TIME

WHAT'S YOUR HURRY? Let's stop a minute and talk about time.

Sometimes I think that this modern jet-age has been enslaved by the one-eyed monster in the living room. As the clock has become the great god of television, compelling programs of split-second timing, so its demands have pulled all of us into a demanding obedience.

Things have to happen according to time. Have you watched a group of commuters begin to burn if the morning train is a few minutes late? Or the women in church whose thoughts turn anxiously to the roast in the oven when the sermon passes the twenty-minute mark? Some people are so confined to the restrictions of minute hands that they approach you with, "I want just thirty-three and a half seconds of your time."

SOMETHING has to be happening every moment. When suddenly there comes a few "open minutes," we are dismayed, that is, unless we had the "free time" planned for.

Nor is this an affliction of adults only. Where is the young mother who doesn't have to arrange the evening meal so that the moppets can prance about the living-room to the strains of the Mickey Mouse Club song, and then pick up precisely a half-hour later with "Wild Bill Hickock" or "Woody Woodpecker"? And think of the mothers who chauffeur little Johnny or Mary from school to dancing class, to Cub Scouts, to music lessons.

LAST YEAR *The Christian Century* reported that the Girl Scouts of America had commissioned "the first national survey of the personal and social attitudes and aspirations of adolescent girls Only one out of five of the girls said sh "could ever recall ever having had a experience that created in her a sense o 'awe and wonder.' "

Modern youth, like its parents, is reg mented into a pattern of activity, wit every waking moment planned accordin to the latest pronouncements by the hig priests of psychology, sociology, an education.

The writer in *The Century* pointed ou that "Awe and wonder may come in th absence of word and action, in silenc or symbol . . . True, awe and wond cannot be manufactured. But the fault ours if we crowd each waking hour wit plans and programs and persuasions s that there is no room for the 'great mo ments' which lie in the heart of true re ligion, without which life is barren an devoid of purpose."

NO DOUBT some well-meaning ind vidual will come up with a planned pro gram for "great moments." Who know you may even see it on TV next yea I can see it now—soft compelling strain of organ music, the picture of a quie mountain stream or a lofty cathedral, an the caption (in appropriate Gothic let ters, of course) "AWE! WONDER! AN YOU!"

More interesting to me is why such question was ever put to the bobby-sox ers. Does it reveal a deficiency in th make-up of the person who prepared th questionnaire, or does it rightly recogniz an anxious need within all of us?

Perhaps the same question was in th mind of a North Indian visitor to th

utheran World Federation assembly last
immer. He said: "You speak of wor-
hip? Your worship goes too fast. It
auses confusion of the mind. Worship
adoration of God. It is quiet. You say
o many words in your worship."

Perhaps our visitors' comments can be
sregarded because "after all, he is a
reigner and perhaps the language is a
t strange to him." But perhaps it is
me (there's that word again!) that we
me to a screeching halt and do some-
ing.

But remember, "awe and wonder can-
t be manufactured." You can't stop in
e middle of your dish-washing, or that
ack of correspondence, you can't switch
f your lathe or pull your truck to the
de of the road, fold your hands, and
en say, "O.K., God, thrill me." It
esn't work that way.

I'M NOT GOING to offer you a neatly
d package containing "a thousand-and-
e snappy mood-setters," or "awe-
arter-uppers." I've got a couple of ideas,
ne of them original.

Some have come from reading the
eat books of devotion, but just as many
ve forced their attention upon me from
e pages of modern novels. Some have
ured like pearls from the lips of truly
hristian saints—a pastor whose every
aking moment is a prayer, a widow
arred by the afflictions of years of anx-
ty, and many, many innocent questions
d observations from little children.
es, some have even come from the leer-
g faces of TV comedians, and I don't
ean their pious little preachments at the
d of a show.

Our Indian friend is right, "worship is
loration of God." And worship isn't
stricted to eleven o'clock on Sunday
orning. God does speak to us, and his
ice doesn't always sound like the peal of trumpets or the rushing of the wind. And if we would hear it, we must be ready to listen.

ISN'T THAT what the Psalmist meant when he cautioned, "Be still . . ."? We don't have to sit quietly and wait for things to happen. In fact, you just can't do that. Try it sometime. When the children are at play, your wife is out, and the TV set stands silent in the corner, sit down and try to be still.

Don't move. Close your eyes. Try to stop your mind from working. No matter how hard you try, you can't. That well-oiled mechanism between your ears won't let you stop. It keeps going, jumping from one thought to another. No, "being still" doesn't mean "doing nothing."

Go about your business, for it must be done. As your mind, like a honeybee, flits from flower to flower, go with it, and let each stop bring God and his goodness into the center of the idea.

There isn't a thought of your mind, be it with the flicker of a flame or the ponderous pace of an elephant, that won't—if you let it—bring God and his voice into your every moment. An object will bring up an association, the association a thought, and in that moment the thought built upon remembrances of a passage of scripture, a sermon, a hymn, will bring the brilliance of God flooding into your life.

In that moment, time may stand still. Like Peter on the mount of Transfiguration you may be tempted to stay, but go on. Other moments will come and with greater frequency. A thought one day, if dwelt upon, will produce two the next. Each succeeding reverie will mean that more and more life is full of God, and time is no longer important.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Too curious?

QUESTION: Francis strikes me as having too great an interest in sex matters, as indicated by his veiled questions and his investigative activities. How are we to handle such a problem?

REPLY: Continued interest and queries do not indicate a morbid concentration on sex. They more likely express an unsatisfied curiosity. Your very hesitation and unnatural attitudes in dealing with the child's questions may have over-stimulated his curiosity.

It could be that some experience which he has had is worrying him. In telling children about sex we are likely to give it to them from our adult viewpoint, and it may miss the mark. It may help if you encourage him to put his feelings into words—that may help you to understand what and how he is thinking, such as the questions as to where babies come from or the physical differences between the sexes. Once he expresses himself freely you will probably come to know why he seems ultra-curious, and you will be in a position to satisfy him in a constructive way. It may help you also with your own attitudes and practices.

In this phase of a child's education, parents ought to keep in line with the youngster's degree of maturity (or lack of it). The usual temptation, when parents start talking about sex, is to tell more than is necessary at the time, and thus create greater conf[illegible] th[illegible] existed before. It ought to [illegible] a ste[illegible] by-step type of guidance—a little si[illegible] ple information often is sufficient u[illegible] til the next time.

Sentiment

QUESTION: Harry and I were marri[illegible] six months ago, and until just now [illegible] kept our apartments, because of our t[illegible] jobs. Neither of us had been marri[illegible] before, even though we are now ne[illegible] middle age, and we had accumulated [illegible] great many household items, such as fu[illegible] niture, rugs, paintings, and other hon[illegible] needs.

Now that we are moving together [illegible] are having quite an argument about wh[illegible] we'll use and what we'll discard. It seem[illegible] that he puts little value on my thing[illegible] but wants all of his. Shouldn't this be[illegible] fifty-fifty proposition.

REPLY: Your decisions ought to [illegible] considerate, democratic, and Christi[illegible] on the part of both. Whether that w[illegible] result in a fifty-fifty proportion I [illegible] not know. Each ought to keep in mi[illegible] the practical and esthetic values of t[illegible] home, and govern his preferences [illegible] those ends.

Of course one feels an attachme[illegible] to articles which he had had and us[illegible] for some time, and is reluctant to pa[illegible] with them. As a matter of fact, su[illegible] sentiments are rather short-lived. [illegible] you make your decisions in line wi[illegible] attractiveness and use, it will be a rel[illegible] tively short time until you've forgott[illegible] what you discarded. Mutual devoti[illegible] should prompt generous practical d[illegible] cisions which will be satisfactory [illegible] both of you.

Letters regarding problems to be discussed [illegible] this "Clinic" may be sent to Dr. Rudisill [illegible] 359 N. West End Avenue, Lancaster, Penn[illegible]

Words used in English translations are analyzed by noted Bible scholar

By LUTHER A. WEIGLE

When "let" means "hinder"

IF YOU turn to your dictionary you will discover that there are two verbs spelled and pronounced exactly alike, *let*, which come from two distinct old English roots. The one verb "let" means to hinder, impede or prevent. The other means the opposite, to permit or allow. Both were in current use in 1611. Both are used in the Bible and in Shakespeare. But only the second is a part of living English today. The first survives only as a noun in the legal phrase "without let or hindrance," and in the game of tennis where anything that interrupts or hinders the game and requires a point to be played again is called a "let."

In Shakespeare's "Hamlet," when his friends seek to restrain him from following the beckoning ghost of his father, he cries: "Unhand me, gentlemen.
By heaven, I'll make a ghost of him that lets me."

THIS OBSOLETE use of the verb "let" appears three times in the King James Version of the Bible. In Isaiah 43:13 God speaks through the prophet: "There is none that can deliver out of my hand: I will work, and who shall let it?" The revised versions have "who can hinder it?"

Paul, writing to the Romans (1:13) tells that he had "oftentimes purposed" to come to them, but that he "was let hitherto"; the Revised Standard Version renders this, "I have often intended to come to you, but thus far have been prevented."

The other occurrence is in II Thessalonians 2:6-7, where the King James Version reads: "And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way." The obscurity of these verses is increased by the use of the word "letteth" in verse 7 for the Greek word which was translated "withholdeth" in verse 6.

The Revised Standard Version reads: "And you know what is restraining him now so that he may be revealed in his time. For the mystery of lawlessness is already at work; only he who now restrains it will do so until he is out of the way."

"Heaviness" and "heavy"

A NEW ENGLAND newspaper has the good custom of printing, just below its masthead, a verse from the Bible. Several years ago on the day before Christmas this verse was Proverbs 12:25: "Heaviness in the heart of man maketh it stoop; but a good word maketh it glad."

Wondering why this verse was chosen, when there are so many verses more appropriate to Christmas Eve, I turned to see how it is worded in the Revised Standard Version. Here I found a more accurate translation of the Hebrew: "Anxiety in a man's heart weighs him down, but a good word makes him glad."

"HEAVINESS" is a word that is strangely used in the King James Version of the Bible. It appears fourteen times, but never in the sense of physical weight. In each case it has a psychological meaning. It denotes a state of mind.

More precisely, in each of these cases it denotes one of a dozen different states of mind. For the King James Version uses "heaviness" to represent seven different Hebrew words and three different

Greek words, each of which has its own distinct meaning. The more exact translation of these terms by the Revised Standard Version displaces the word "heaviness"in all of the fourteen cases.

Listing the terms in the order in which they are given in Young's Concordance, "heaviness" is replaced by "anxiety" (Proverbs 12:25), "a faint spirit" (Isaiah 61:3), "sad countenance" (Job. 9:27), "moaning" (Isaiah 29:2), "sorrow" (Psalm 119:28; Proverbs 10:1; Romans 9:2), "grief" (Proverbs 14:13), "fasting" (Ezra 9:5), "dejection" (James 4:9), "painful" (II Corinthians 2:1), "despair" (Psalm 69:20), "distressed" (Philippians 2:26), "have to suffer" (I Peter 1:6).

THE WORD "HEAVY" is also used by the King James Version in the modern sense. We read of heavy yokes, heavy burdens, heavy bondage, heavy hands, heavy hearts, heavy hair, heavy transgression, eyes heavy with sleep, and ears heavy to hear. But in Isaiah 58:6 "heavy burdens" does not accurately represent the Hebrew, which means "the thongs of the yoke"; in Proverbs 31:6 "heavy hearts" is not strong enough an expression for "those in bitter distress."

The King James Version uses the same word to express King Ahab's vexation over Naboth's refusal and our Lord's feeling as he approached his agony in the Garden of Gethsemane. Ahab was "heavy," it says, and Jesus began to be "very heavy." This is unjustified, for the Hebrew term used concerning Ahab means "resentful" or "vexed," which is just the opposite of our Lord's attitude in Gethsemane.

"They wanted wine"

"AND WHEN THEY wanted wine, the mother of Jesus saith unto him, They have no wine"—so reads the King James Version in its account of the marriage at Cana in Galilee (John 2:1-11). T the modern reader this means that wh some of the guests desired wine, t mother of Jesus realized that there w none and turned to him for help.

But that is not what the Greek text John 2:3 means. Its first clause w translated by Tyndale: "And when t wine failed." Tyndale's rendering is cc rect, and was used in the successive ve sions of Coverdale, Thomas Matthe the Great Bible, the Geneva Bible, a the first edition of the Bishops' Bible.

The Greek text implies that the brid groom had supplied wine, according Jewish custom, but that he had misc culated and did not supply enough. Ty dale's translation of the clause has be reinstated by all authorized revisions the King James Version—by the Engli Revised Version of 1881, the Americ Standard Version of 1901, and the R vised Standard Version of 1946-195 Other modern translators also agree wi Tyndale.

The wording of the King James Ve sion, "when they wanted wine," is misleading rendering for which a revis of the Bishops' Bible is responsible. first appeared in the second edition the Bishops' Bible, and was taken fro it by the King James translators. The two versions stand alone in this mistak

In 1611 the error was not as appare as it is now, for the verb "want" is alwa used by the King James Version in t older sense of "lack," and not in the sen of "desire." The seventeenth-centu reader understood the clause to me "when they lacked wine" just as natural as the reader of today understands it mean "when they desired wine." B even so the King James rendering of t clause is an inaccurate paraphrase of t Greek text, and is apt to confuse t English reader.

BOOKS

ECHNICOLOR NEW TESTAMENT

They Knew Jesus. By George W. Cornell. illiam Morrow. 288 pages. $3.75.

This is a most unusual collection of enty-four sketches of men and women in e New Testament who had seen Jesus. ne book opens little windows into their es, so that the reader can know the de- ils of their way of life, and—more im- rtant—that he can follow their thought ocesses. Through them the reader sees sus as they saw him, and hears also the rds which he spoke to them.

The sketches mingle reverent imagina- n with a detailed knowledge of the Gos- ls and also of what scholars know of how e first-century Jews of Palestine lived, to- ther with information from tradition.

As an example of the writer's method, nsider the sketch of Simeon. The author cepts a tradition that Simeon was a acher, an elderly rabbi. His coming to the mple the day that he saw the presentation the Christ child in the temple was for e purpose of teaching his students. We e him wandering through the temple in e early morning and taking his seat on raised stone seat on one of the four rches of the temple among the 162 Corin- ian marble columns that supported the of of the porch.

His pupils came gradually, the older ones ting at his feet, the younger standing be- nd them. And because Simeon was "look- g for the consolation of Israel," he lec- red this day on the Prophets and what ey had said about the coming One. He ould be lowly, but also a light that would aw even pagan Gentiles. He would be a an of sorrows. Ezekiel said he would be e a shepherd feeding his flocks. Many id he would be of the line of David. Micah ve him a humble birthplace, "but thou thlehem, though thou be little among the ousands of Judah."

The madness of Herod the Great, the suf- ring and the ecstasy of Mary in the hour of childbirth, the revival of nobility and worth in the Samaritan woman, the love of Martha and Mary for Jesus, the conversion of Zacchaeus to a life of usefulness—these are a few of the impressions that your reviewer found most unforgettable.

The book is simply and interestingly written and will be enjoyed by any reader. It gives a vivid picture of what Jesus meant to some of the people of his day and of what he can mean to us.

Mr. Cornell is the Associated Press's skilled specialist in reporting church news. Some of his by-lined features in recent years have been published in hundreds of newspapers.

ROLAND G. BORTZ

Palmerton, Pa.

PREACHING IS DANGEROUS

The Way to Biblical Preaching. By Donald G. Miller. Abingdon Press. 160 pages. $2.50.

This is a book for preachers satisfied or dissatisfied with their preaching. In either case, it speaks searchingly. It says stern and necessary things to any man involved in the dangerous business of "communicating the gospel."

Dr. Miller's diagnosis of much current preaching is documented by "many contemporary illustrations of what is actually being done in Protestant pulpits." The illustrations are charitably anonymous. The diagnosis is not to be gainsaid: more often than we know, we are "aiming at nothing and hitting it."

The book probes. It is also prescription and therapy. Its prescription is expository preaching. For therapy it counsels the wholeness and depth of God's Word.

Here is a vital and comprehensive concept of expository preaching, not content with the old categories, accenting content rather than form, seeing all really biblical preaching as expository. Does a sermon "lay open the meaning of" a passage of Scripture? This is the acid test. Does "the Holy Spirit speak now through His Word"

in "a living encounter of living truth with living people?"

The chapter headings reflect the practical helpfulness of the book: "Defining the Task . . . Studying a Passage . . . Determining the Content . . . Creating the Proportion . . . Building the Structure . . . Choosing the Target . . . Re-creating the Mood."

The book is rich in insights, always lucidly expressed, often tersely, pungently put: ". . . the simple truth is seldom true . . . limitation means concentration . . . a sermon is not an exegesis but the fruit of exegesis . . . a sermon should be a bullet, not bird shot . . . we do not work to be saved; rather we work because we are saved . . . what he (Christ) did was atoning only because of what he was . . ."

Dr. Miller writes with concern that "if Protestantism ever dies with a dagger in its back, the Protestant sermon will be the dagger." He writes, too, with conviction that averting the peril and fulfilling our high calling will require the return to genuinely biblical preaching. WILLIAM O. MOYER
Philadelphia

ABOUT FUNDAMENTALISTS

Fundamentalism and the Church. By Gabriel Hebert. Westminster Press. 156 pages. $3.

This book is unusually interesting. Although a book on theology, the author has incorporated in it part of a novel by the Swedish bishop Bo Giertz. The author is an Anglican priest in Australia.

He says the fundamentalists (who want now to be known as "Conservative Evangelicals") deserve credit for the emphasis which they have laid on the fundamentals of the faith. In doing so, however, they have inadequately dealt with the doctrine of the Bible. Maintaining that the Bible is "inerrant" and "infallible" they have held to a materialistic notion of the truth. Yet neither term is adequate to describe the nature of the Bible. For "the knowledge which concerns merely factual information is one thing; the knowledge which is wisdom, understanding, and insight, is quite another." The Bible is not inerrant in factual matters, yet it is "the true and faithful witness to the Truth of God."

The visible church is comprised of sinners. The view of the fundamentalists that it consists only of "converted" people, living sinlessly, is quite alien to the Scriptures. The Cross brings forgiveness for all who repent, and repentance for all who believe.

The church and the world are full of parties, divisions, and sects, and fundamentalism is one of them. Yet there is unity underlying all divisions. Neither Bible nor church must be understood after the manner of the Monophysites of the ancient church. Both bear a truly human mark. Luther's concept of a "theology of the cross," the writer maintains, is the only sound approach to Christian doctrine.

Waterloo Seminary OTTO W. HEICK

INTRODUCING AMERICA

Why We Behave Like Americans. By Bradford Smith, assisted by Marion Collins Smith. Lippincott. 322 pages. $4.95.

Foreign students coming to the United States for the first time have strange ideas about this country. The author speaks especially to such students in the eighteen chapters of this book, offering information and insights relevant to practically all American institutions. The material has been selected carefully and is presented in an interesting style. However, most Americans will find little in this somewhat oversimplified version to stimulate us to look beneath the surface in an effort to understand our motives or the strength and weakness of our national character. There is no chapter on religion or the church as an institution.

Nevertheless, the book is a helpful summary. America is interpreted to the world in such a way that both the Hollywood and the Communist versions are shown to be grossly inadequate. M. W. BOYER
Carthage College

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pa., or from any of the ten ULPH branch stores.

Chicago Seminary Plans Construction of Chapel

By JOHN E. COOPERRIDER

CHICAGO—Directors of Chicago Seminary Maywood have tentatively accepted plans a new chapel, prepared by architect arles Edward Stade, of Park Ridge.

Construction will not begin until after npletion of the joint $1,265,000 cam-gn for Carthage College and the semi-y in 1959 and 1960 in the Illinois Synod. seminary will receive one-third, or 1,667, of the amount to be raised.

Vartburg Synod will endeavor to raise he same time $50,000 for the chapel.

Dr. Armin G. Weng, president of the inary, described the plans for the new pel as "exciting because there will not be ther building in the world like it."

t will be of contemporary, but churchly ign, with an extensive use of glass in the struction. Brick work will be similar to t of the $187,000 library built in 1951 h funds raised during the Christian her Education Year appeal.

t will be used strictly as a seminary pel and not as a church building, and include a specially constructed class-m for the teaching of homiletics. Seating acity will be 250, with expansion room capable of accommodating 80 more persons.

The office of the chaplain, who is usually chairman of the department of practical theology, and a sacristy will also be included.

The chapel will be built inside the horseshoe circle near the entrance to the campus. Its entrance will be even with the library, and face the campus itself. A free-standing bell tower is planned.

The chapel will cost about $250,000. Other funds from the campaign are earmarked for an addition to the library to hold 20,000 more books. The original library, built for a capacity of 30,000, now holds 31,000 books.

INSTALLATION of the faculty of the new School of Missions at the seminary will be held Jan. 23 at St. Luke's Church, Park Ridge, Dr. Walter D. Spangler, pastor.

Dr. Franklin Clark Fry will speak. The School of Missions faculty consists of the Rev. James A. Scherer, dean and professor of missionary method; the Rev. Richard R. Syre, professor of Biblical interpretation; and the Rev. Paul H. Anspach, professor of missions.

Chicago Seminary library, built in 1951 with CHEY funds, was institution's last project
dition to building, no longer adequate to hold seminary's growing library, is being planned

ILLINOIS

Church and Industry Relations Topic for Lutheran Discussion

CHICAGO — The second conference on church and industrial relations, sponsored jointly by the Lutheran Ministers' Association of Chicago and the Lutheran Council of Greater Chicago, will be held Feb. 6 in Chicago.

Three presentations on the place of the Christian conscience in industrial relations are on the program.

Edward Kasch, vice president in charge of personnel for Kraft Foods, Chicago, will speak on "Does Management Have a Christian Conscience?"

George Guernsey, assistant director education, AFL-CIO, Washington, D. discusses the topic: "Does Labor Have Christian Conscience?"

The Rev. Rufus Cornelsen, associate rector of social action, ULC Board of Soc Missions, will talk on "What Is the Chr tian Conscience?"

The panel discussion following the prese tations will be moderated by the Rev. Alfr Klausler of the International Walther Leag in Chicago.

SIMULTANEOUS Lutheran Lenten retrea for high school juniors and seniors will held in the Chicago area on Ash Wednesda six in NLC churches, and six in churches schools of the Lutheran Church—Missou Synod.

Chicago TV Station Shows Baptism at Lutheran Churc

Television camera focuses on principals in baptism at St. Andrew's Church
Pastor George W. Wolf with the James DeHorns and Kathryn Jean

CHICAGO — La year, St. Andrew (ULC) Churc helped static WGN-TV ope ated by the *Ch cago Tribune*, a a televised Chris mas service to program. Wi only three days preparation, t church — and Pa tor George W Wolf — were rea for the event the morning Dec. 25.

This year, the was a repeat pe formance wit an added bonu WGN-TV not on televised an broadcast the e tire Christmas Day service. It also took in a baptism included in the service for the da

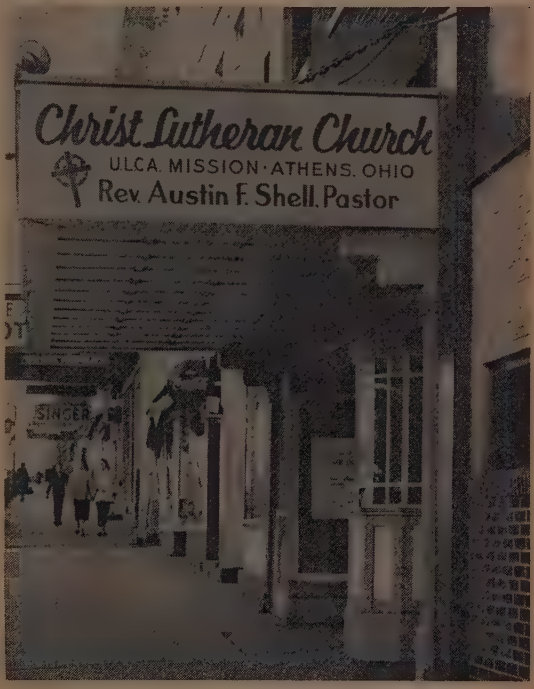
Center of attention during the brief ceremony was Kathryn Jean, daughter of Mr. a Mrs. James DeHorn, one of the youngest Lutherans to make her debut on televisio

An Old Movie Theater Became a Church

THEY DON'T have to change lettering on the marquee of old Court Street movie the- r in Athens any more. The ater is wedged between a and a poolroom, but the ing outside the theater re- ins the same. It says: "Christ theran Church—ULCA mis- n—Rev. Austin F. Shell, tor."

The setting for a church is usual, Pastor Shell agrees, , he says, "we are one of the churches with air-condition- and upholstered seats with nrests."

Pastor Shell came to Athens a mission developer in the ing of 1954. Athens is seat Ohio University, and work ong students was one of his ignments. The mission group gan meeting in the university litorium, but eventually the l was needed for other pur- es and the mission had to ve. Only available place s the movie house. It can t 220 persons.



Christ mission in Athens turned a theater into a church
Upholstered seats with armrests and room for 220 people

University students helped to fix up the ce. They put a cross on a red curtain, l built an altar and a pulpit. "I was fa- ably surprised," Pastor Shell recalls. So re the people who came to the service. rtain, cross and altar diverted the atten- n from the cracked painting of the ceiling. Pictures (Westerns preferred) were still ying for two years at night while Christ ssion had use of the house on Sunday rnings. Now the screen has been taken wn and the marquee features Christ mis- n exclusively.

But it won't be for long. "We're in the process of building a church," Pastor Shell announces. Fund-raising campaigns are underway to give the project a start. Other residents and Lutheran groups will then be asked to help. If all goes well, ground may be broken in May, 1959.

In the meantime, Christ mission, born in a movie house, has grown. It has 65 adult members and ministers to some 500 students at Ohio University. They'll probably go to church in a real chapel in two years or so but they'll all remember with affection the little old theater that gave them their start.

—FRANK KENDRICK

Welcoming Pastor Keyser (left) to BPE staff is board's president, Dr. Walter B. Freed

Board of Parish Education Adds Pastor Keyser to Sta

PHILADELPHIA—Pastor James L. Keyser joined the staff of the Board of Parish Education last month as secretary of leadership education.

The Ohio-born graduate of Wittenberg College and Hamma Divinity School served congregations in Euclid and Orrville, Ohio, before becoming chaplain at the Boys' Industrial School in Lancaster, Ohio, a correctional institution in which he developed a comprehensive religious training program. The program, later adopted as model in similar institutions throughout the United States, led to a mass baptismal service at which 235 boys received the sacrament.

In 1949, Pastor Keyser was called as director of Christian education and youth work of the Ohio Synod. His responsibilities included direction of Camp Mowana. He was also executive secretary of the Luther League of Ohio.

Pastor Keyser returned to the parish in 1952. As pastor of Olivet Church, Sylvania, he led the congregation in erection of a $150,000 parish education building wh received wide acclaim for its functio design.

As the board's new secretary of leadersh education, Mr. Keyser will be actively co cerned with fostering camp and summ school programs.

He succeeds the Rev. Joseph W. Ins who assumed full-time editorial wo mainly in the area of children's materi formerly the responsibility of Miss Barba Schoenrock. Miss Schoenrock left the st this month to get married.

Another change in the board's staff co cerns the Rev. Frank B. Klos. The form departmental secretary in charge of we day and vacation church schools has be appointed editor in charge of audio-visu aids.

Long-Range Planning Is Big Jo

PLANNING for a new approach to par education is swinging into high gear t year. The long-range joint staff in wh United Lutherans determine objectives a curriculum design for church schools of kinds in co-operation with representati of Augustana, American Evangelical a Suomi Synod churches will give much ti to this joint venture.

One staff member of the ULC Board Parish Education, Dr. W. Kent Gilbert, will devote his entire time to the work the committee as its program director.

Editors John M. Mangum, Donald Pichaske and Gustav K. Wiencke, and S retaries George B. Ammon and Frank Klos as co-ordinators, will give half of th time to the planning job. Research sec tary is Frank H. Bretz, the board's reseat director.

During the last year, the joint staff co pleted work on educational objectives children, teen-agers and adult groups.

ıurch Architecture Department
ɔnors Charles A. Scheuringer

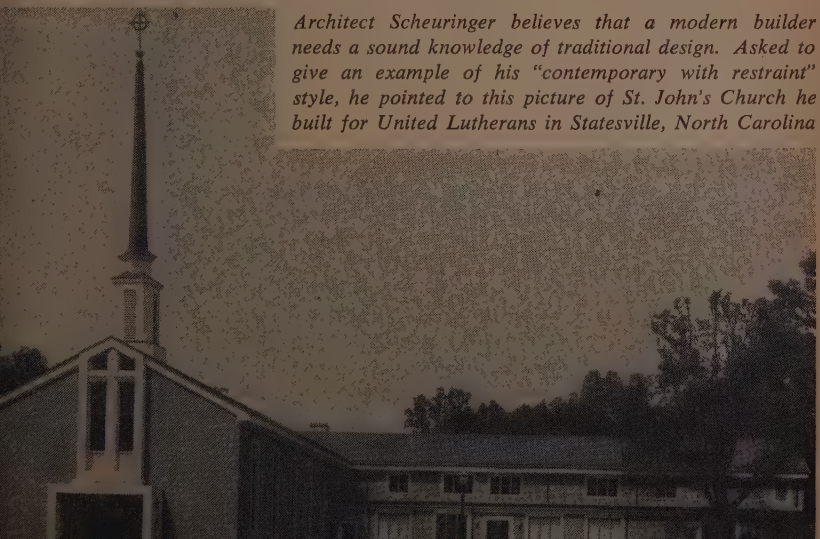
NEW YORK—The man who helped United theran congregations build some 1,500 ırches, parsonages and parish houses over past 30 years was honored by the ULC partment of Church Architecture last nth. The tribute went to Architect arles A. Scheuringer who had become a mber of the committee on church archi- ture in 1927, had been its secretary from 36 until its functions were taken over by department of church architecture in 52, and is now senior architectural coun- ɔr to the department.

Charles Scheuringer of Philadelphia had ays wanted to be a church builder. His erest in the church goes back as far as he remember. He was active in his con- gation, old St. Luke's Church in down- n Philadelphia, was superintendent of its nday school for over 25 years, president its board of trustees. He has built some United Lutheran churches, in addition Presbyterian and Baptist sanctuaries.

Scheuringer does not want to be identified h any one architectural style. He feels t "each style has its place" according to surroundings of the building, its natural ironment. Where he uses modern lines, he believes in what he calls the "contemporary with restraint" style.

Architect Scheuringer (second from left) receives document from Dr. Reinartz and Dr. Luther Strickler, as Church Architecture Dept.'s executive, Edward S. Fry, looks on

Said ULC Secretary F. Eppling Reinartz in his tribute to Mr. Scheuringer: "In the Virginia Synod, he patiently taught Lutherans how to go beyond 'Dixie Gothic.' In the Ohio Synod he helped educate churchmen out of the Akron-type church structure . . . He taught us how to use newer materials and structural design. Mr. Scheuringer has left a lasting impression on the architecture of the United Lutheran Church."



Architect Scheuringer believes that a modern builder needs a sound knowledge of traditional design. Asked to give an example of his "contemporary with restraint" style, he pointed to this picture of St. John's Church he built for United Lutherans in Statesville, North Carolina

Crosscountry

THIS IS the story of a Minneapolis church and of what happened to it this Christmas.

Plymouth Congregational Church had built a chapel ten years ago and had tried to buy some adjoining property which, at that time, was not available.

A few weeks before Christmas, 1957, the property became available—for $75,000. Plymouth Church had no $75,000 but it decided to mortgage its church property so that the property could be bought. A congregational meeting was called to approve the mortgage deal.

Before the meeting (and with Christmas coming closer) a friend, but not a member, of the congregation offered Pastor Howard J. Conn $25,000 on the condition that two other individuals put up the balance of $50,000. This way, he said, Plymouth Church would not have to mortgage its property.

The church council was delighted and set out to find two other individuals to match the gift of the first one. They found one. They were still $25,000 short of the goal.

The balance, the council thought, might be raised by the congregation as a whole. Plymouth Church had been raising $6,000 in a single Easter offering for several years, but $25,000 was a lot more than anybody had ever attempted to mention as a congregational goal.

On Dec. 15, Pastor Conn announced the drive to the church urging every member not to give more than what they could afford. After the service he returned to his study and found a woman artist waiting who gave him a $120 check she had received as commission on work done before Christmas. Since her means are not large, Dr. Conn refused to accept. She left the check on the pastor's desk and left.

For two days, Dr. Conn worried about the woman's generosity. Then he phoned her to say he would return the check. "My gift stands," the woman said. "After giving you the $120 I returned home and found $200 in cash in a Christmas card from a friend to whom I had advanced money years ago. I had forgotten all about it—she hadn't."

The $120 check went into the fund. On Sunday before Christmas, every seat was taken in Plymouth Church when the offering was received. It amounted to $26,408.94.

Since then, they've been talking a lot about the "Christmas miracle" at Plymouth Church in Minneapolis and they'll be talking about it for many years to come.

ENROLLMENTS at Uni
Lutheran colleges this y
were 6.5 per cent hig
than in 1956-7, a sur
published at the end of 19
showed. The advance v
1.5 per cent higher than
the previous year.

With a total of 11,997 s
dents enrolled (12,093
cluding the enrollment
Marion College), Witt
berg, with 2,108, led the
schools, followed by Wag
(1,910), Gettysburg (1,47
Muhlenberg (932), a
Lenoir Rhyne (906).

CAMPUS DATA

Other enrollment figu
were: Thiel (785), Midla
(643), Newberry (63
Roanoke (618), Hartw
and Waterloo, with
each, and Susquehanna w
490. Enrollment at Mari
Junior College was 96.
enrollment figures given
clude regular college s
dents and those enrolled
special courses.

Lutheran enrollment
creased more than eight
cent over last year—it w
43.6 per cent of the to
student body.

Seminary enrollment,
including graduate studi
was 769, slightly lower th
the 783 students enrol
1956-7. First was Philad
phia (155), trailed by G
tysburg (140), Hamma (8
and Chicago (85). Perce
age of Lutheran students
the regular three-year cou
of the 10 seminaries re
tered last October was 95.
per cent of the total.

aptism at St. Paul's Church, Teaneck, N. J., recalls

orror of the aftermath of a revolution that failed

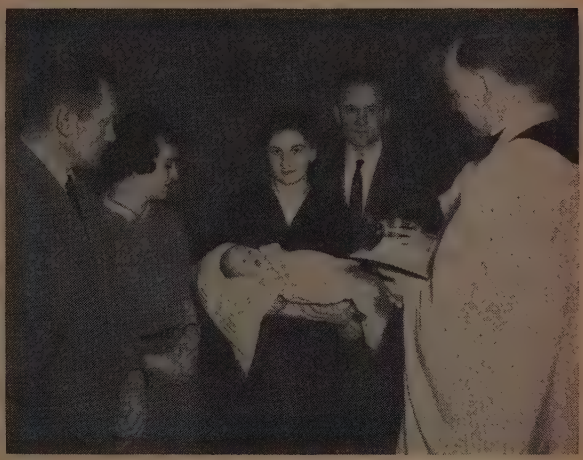
The Future Looks Bright to the Benkos Now

TEANECK, N. J.—Tiny ve-week-old Agnes Vera enko lay quietly in e arms of her god- other as she was bap- zed one Sunday morn- g last month at St. aul's Church in Teaneck the Rev. George W. eLawter. Just a little er a year ago, her par- its and godparents were the midst of a terror- ricken, desperate crowd oping for freedom.

Elizabeth and John enko, together with lizabeth's uncle and nt, the Anthony Di- ndris and their three- d one-year-old chil- en, fled Hungary at the height of the revo- tion. The day was Nov. 23, 1956.

Benko and DiSandri had helped recruit ople for the revolutionary movement. hen the Russians took control again, they d no alternative but flight. They left dapest with only the clothes on their cks and a few changes for the children. The train loaded with refugees took them within 12 miles of the Austrian border. om there they had to walk. They started alking at 9 P.M. and walked until 1 P.M. e next day. It was bitter cold. Snow was the ground. Benko and DiSandri carried e child in a basket between them. Other fugees helped carry the other child.

The children were frightened and cried. eir crying was dangerous. Russian search- hts were playing around constantly to ot fleeing refugees. Elizabeth and her nt forced rum down the children's throats. ey fell asleep.



The Benkos and DiSandris with Pastor DeLawter at St. Paul's
Agnes Vera was a picture of quiet composure through it all

The next day, after 16 hours of walking, they reached the first Austrian village—a shelter and food. From there they made their way to a refugee camp. DiSandri and his family came to Camp Kilmer in New Jersey in December. From there, with Quakers as sponsors, they settled in Phoenixville, Pa. The Benkos came to Teaneck.

For St. Paul's Church, the Benkos were the second family of refugees they have cared for. "Upon arriving in Teaneck," says Mrs. Benko, "the fear and loneliness began slowly to disappear." Church people helped them get settled in an apartment, helped Mr. Benko get a job and gave Mrs. Benko opportunity to work, too.

Elizabeth and John are grateful for everything—but especially for the freedom that is theirs now. As to little Agnes, they say: "She must never experience the hardship we did." And then, with a smile: "She's an American citizen. Soon, we shall be, too."

NEW YORK

Trinity Church Honors Pastor Emeritus Erbes

By HERBERT A. BOSCH

ROCHESTER—One of the longest pastorates in the history of the United Lutheran Church was recognized Dec. 29 when Trinity Church dedicated a spire in honor of Dr. Henry C. Erbes, its pastor from 1898 until 1956, and since Dec. 1, 1956, pastor emeritus of the congregation.

His association with the church even antedates the period of the pastorate. He taught Sunday school classes in 1890 and saw the first church building dedicated while a student at Wagner College, at that time located in Rochester.

Since his retirement he has been teaching the "Golden Age Bible class," and regularly attends the services. Dr. Martin L. Dolbeer, Jr., is present pastor.

PEACE CHURCH (the Rev. Richard K. Muck), dedicated its newly renovated sanctuary Dec. 1 at a cost of $11,000.

HIGH SCHOOL age members of St. Paul's Church, Rochester, began a "morning watch" of prayer and Scripture reading the week before the evangelism mission in October. Response was such that informal services have continued on a weekly basis on Friday mornings before school begins. During the Christmas vacation one devotional gathering was followed by breakfast.

A GOLDEN AGE group has been organized at Concordia Church (Gottfried E. Alberti and John F. Robson, pastors). The 40-member group conducts its own program and activities.

Evangelism Training Ahead

A LAY SCHOOL of evangelism, sponsored by the synod, will be held at Church of the Redeemer, Rochester, Feb. 2. Area chairman is Pastor Walter Cowen of Christ Church. Chairman of the school is Dr. Earl Freese of Resurrection Church, president of the synod Brotherhood.

In the Buffalo area, the school is sche uled for Feb. 8 at Holy Trinity Churc Pastor Francis K. Wagschal of Messi Church, Lewiston, is chairman.

OFFICERS of the Pastors' Association f 1958 are: President, the Rev. Frederick Reissig; vice president, Pastor W. Alfr Wietz; secretary, Pastor Frederick W. M Lean (ALC); treasurer, Pastor Frederick Teichmann.

REFORMATION CHURCH plans a 90th ann versary celebration in October. Plans i clude purchase and installation of a $50,0 organ.

LWR Appeal Gets Results

BUFFALO—Upwards of 13 tons of clot ing were gathered for Lutheran World R lief early in December. Committees fro more than 50 congregations trucked carto of goods to the freight station of the Lehig Valley Railroad. The Rev. Richard T. Ebe pastor of Tabor Church, was chairman the committee.

THE CHAPEL CHOIR of Capitol Universit Columbus, Ohio, will sing in Buffalo an Rochester on Jan. 26. Sponsoring group i Buffalo is the Lutheran Council of th Niagara Frontier, in Rochester, the Inne Mission Society.

WESTERN DISTRICT Luther League co ducted a winter mission rally on Jan. 12 St. Mark's Church, Kenmore. Japan wa the topic.

Wise Begins Welfare Work

PASTOR W. GILBERT WISE has come t Buffalo to begin his work as case-wor supervisor for the Lutheran Service Societ

Holding a master's degree in social wor from the University of Nebraska, Pasto Wise has been identified with social servic programs in Nebraska and Colorado afte pastorates in Ohio and Pennsylvania.

ASCENSION CHURCH, Snyder (the Rev Paul R. Swank, pastor), is conducting serv ices in the basement of the new churc building and hopes to occupy the main sanc tuary in the near future.

itish Guiana Pastor Honored For Work With Indians

The Queen Made Him "MBE"

ALLENTOWN, PA.—He was so nervous he uldn't eat his lunch, Pastor Hector Maga- said.

"There was this telegram," he explained. etting a telegram makes me nervous, and en I read the message I was so excited I uldn't eat.

"But after a while I realized the honor id me," he continued, "and it made New ar's Day one of the best days in my life."

The honor he referred to was appoint- nt by Queen Elizabeth as Member of the itish Empire. The telegram congratulated stor Magalee on being included in the w Year's Honor List.

Hector Magalee, an East Indian native of itish Guiana, is studying at Muhlenberg llege, on a year's furlough from his mis- n pastorate on British Guiana's jungle- ed Berbice River. He is a minister of the angelical Lutheran Church of British iana affiliated with the ULC, supported the ULC Board of Foreign Missions.

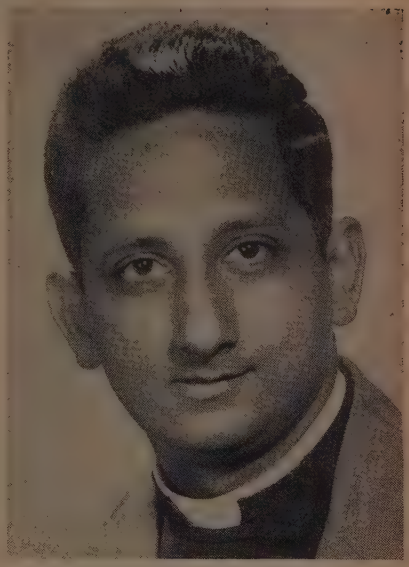
Pastor Magalee said he didn't know just y he had received the MBE, awarded an- ally to British subjects for outstanding rk in their particular fields. But he had inkling, he admitted.

It was most likely for his work among the awak Indians, many of whom belong to eleven congregations spread along the rbice.

"These people work in the logging indus- ," he said. "For years they were ex- ited by the private companies—paid little r logs and charged too much for supplies."

He told how he had helped to establish -operative logging societies. The Indians oled their resources and were able to buy achinery and materials to increase their oduction.

Then Pastor Magalee helped them set up nsumer co-operatives. Previously one erchant in each village had controlled food d clothing supplies, selling at the highest ices.



Hector C. Magalee, MBE

A New Year never to be forgotten

Thus the Indians, with higher income and lower living costs, were able to raise their living standards.

Newspaper reporters who visited Pastor Magalee got just this bare outline from the pastor, who lives at the Good Shepherd Home here while attending college. They had to do some investigating to get additional facts.

They found out that he is a sort of unofficial doctor for his far-flung parish, dispensing medicines for dysentery, malaria, snake bites and other ills.

People come to him with every sort of problem—religion, agriculture, law, correspondence. Headquarters is his houseboat, supplied by the church, in which he travels from village to village along 140 miles of river. And so, the Word of God is gradually prevailing against superstition, witchcraft, intemperance and ignorance.

PA.: ALLENTOWN . . .

Education Building Planned

By HENRY W. SNYDER, JR.

SALEM CHURCH, Bethlehem, purchased an adjoining property to provide room for a new educational wing. Meanwhile the congregation has authorized renovation of present Sunday school facilities and reconstruction of the 55-foot high steeple, struck lightning in May, 1955.

MESSIAH CHURCH, Bethlehem, will s funds this year for erection of a Christ education building. Adult membership grown from 200 to 465 in the four ye since the present chapel was dedicated, a the Sunday school has outgrown its quart

HOLY CROSS CHURCH, newest Luthe congregation in the Lehigh Valley, has

Philadelphia Motherhouse Dedicates New Facilitie

PHILADELPHIA—A year ago, the Board of Deaconess Work found that the Philadelp Motherhouse had only one room vacant and available for a retiring deaconess while sisters had reached retirement age. It decided to add a wing to the old building in Gladwy

Money for the building, the board said, should mainly come from friends of the Motherhouse. The board contributed $20,000 to the project, and $50,000 came from endowment funds. Private individuals did the rest.

In less than a year, some 580 persons, not all of them Lutherans, gave or pledged well over $100,000. Some foundations also contributed. No funds were solicited on the congregational level.

On Dec. 28, the wing was dedicated. It is a modern building with air-conditioning and a public address system connecting all rooms. It has dining and living rooms, nurses' station and comfortable quarters for 14 residents, bringing the total capacity of the house to 20 retired sisters.

All rooms of the $175,000 building are on the ground level to make access easy for aged and infirm persons.

Three generations of Lutheran church workers have called the Motherhouse their "home." It is three homes in one, a hon for students preparing as deaconesses or la workers for full-time service in the churc (there are presently six in residence at th house), a home for 84 active deaconesses long as they remain in the service of th church, and a home for retired sisters.

As a training center it provides cours in health, welfare and teaching outside pa ishes. Directing sister is Anna Ebert.

New wing for retired sisters at Philadelphia Motherhouse
Over $100,000 was raised through private subscription

red a parsonage near the Muhlenberg dical Center, where worship services are being held.

NEW PRESIDENT of the Bethlehem Protnt Ministers' Association is the Rev. arles Fisher, Lutheran institutional repntative in the Lehigh Valley area. He ceeds the Rev. John Cobb, who resigned pastor of Grace Church, Bethlehem, to ept a call to Holy Trinity Church, eigh, N. C. Grace Church celebrated its anniversary late in October.

HOLY TRINITY CHURCH, Bethlehem, obed its 70th anniversary with the burning a $28,000 mortgage. This was the final in liquidating all debt in a $100,000 rovement program.

ASTOR LOUIS VALBRACHT, of Chicago, missioner for Evangelism Week at St. er's Church, Bethlehem, Nov. 17-21. al attendance of more than 2,000 was orted for the eight services.

oring Conference Meet heduled for Shamokin

By ROBERT E. PICKING

VILLIAMSPORT—Susquehanna Conference convene April 21 in Trinity Church, mokin. Meetings henceforth will be held he spring, so that conference actions can presented at the synod meetings, usually in May or early in June.

VANGELISM WORKSHOPS will be held this nth and next in four conference churches. eign mission workshops are scheduled 21 to 23. An institute on labor relations lanned in April and May.

INISTERS of the conference will hold r pre-Lenten retreat Feb. 17 at St. An-w's Church, Muncy (Pastor Louis Hellfer, Jr.). Speakers will be the Rev. Paul fman, of St. John's Church, Northumberd and the Rev. Paul Reaser, of St. James' urch, Gettysburg.

ISS ELIZABETH MANSEL resigned as exive secretary of the Conference Inner sion, a position she held since the pron was begun two years ago.

SUNBURY AREA Lutheran congregations provided 700 pounds of clothing for Lutheran World Relief.

DANVILLE'S Junior Chamber of Commerce sponsored a "Put Christ Back Into Christmas" parade, with floats prepared by 20 church organizations on the religious significance of Christmas.

COLORED ART SLIDES told the story of the Nativity to persons passing St. Luke's Church, Brandon Ave. and Elmira St., Williamsport. Pastor Francis Bell's display on the church lawn consisted of film slides projected on a translucent screen, accompanied by recorded music and narration.

INDIANA

Youth Workshops Planned In Seven Synod Districts

By WILLIAM L. PIFER

INDIANAPOLIS—Workshops on youth work are scheduled throughout the Indiana Synod from Jan. 29 to Feb. 5. They are sponsored by the Luther League committee of the synod especially for pastors and lay advisors of local leagues.

Two-hour sessions are to be held in each of the seven Luther League districts. Staff members will be the Rev. Lawrence E. Nelson, secretary of Youth Work, ULC Board of Parish Education, and Gus Wedemeyer, seminarian field-worker for the Luther League of America.

School for Retarded Opens

FIRST CHURCH, Richmond, has opened a Sunday school for retarded children as a community ministry. It was endorsed by the local Ministerial Association, Mental Health Association, and Council for Retarded Children. The Rev. Albert R. Swasko is pastor of the church.

SOUTHWEST Lutheran Sunday School Association met at Smyrna Church, and voted to repeat the youth camp at Versailles State Camp grounds this year. Sixty attended in 1957, and more are expected in 1958. The camp was established to accommodate south-

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INDIANA . . .

ern Indiana Lutherans unable to attend synodical camp at Lutherwald, in the nor ern part of the state.

Dedication at Richmond Feb. 1

SECOND CHURCH, Richmond, will dedic its remodeled building on Feb. 16 with day services. The Rev. Paul R. Hunter is pastor.

THE REV. RUSSELL BUSSABARGER, superintendent of Mulberry Lutheran Ho for the Aged, was installed by the syn president, Dr. Walter M. Wick. Assist in the service were the Rev. O. B. Noren, LaOtto Parish; the Rev. W. M. McClinto pastor of Mulberry Parish; and Robert Pri president of the home's board of directo The service was held in Zion Church, M berry, with the Zion and Fair Haven ch participating.

ST. OLAF COLLEGE CHOIR will present t concerts Feb. 17 in Manual High Scho Indianapolis. Sponsors are the Mar County Lutheran Men. Profits will go Lutheran institutions.

—CHANGES OF PASTORATE—

NORTHWEST

GERBERDING, R. H. From Board of Ame can Missions, executive secretary. Reti ment.

PETERSON, HAROLD E. From St. Luk Church, Minneapolis, Minn. To Gr Church, Darlington, and Hope Chur Mineral Point, Wis.

OHIO

GROHNE, JOHN. From Third Church, Lou ville, Ky. To Holy Trinity Chur Toledo.

HARMONY, WILBUR. From St. Mar Church, Newport, Ky. To Trinity Chur Brookville,

PACIFIC

AUER, THOMAS L. From Zion Chur Loogootee, Ill. To Trinity Church, Minnville, Ore.

PACIFIC SOUTHWEST

GRESKO, ANDREW P., JR. From First Chur

Glendale, Calif., assistant pastor. To St. Timothy's Church, North Highlands.

DY, Ross F. From Lutheran Evangelism Mission, regional director. To St. Mark's Church, San Francisco, Calif.

ALDING, RICHARD W. From Salem Church, Whittier, Calif., associate pastor. Demitted the ministry.

PENNSYLVANIA MINISTERIUM

OLMAN, JOHN N. From Zion Church, Wilmington, Del. To Kennett Square, mission developer.

HNSON, HARRY N. From Advocate Church, Philadelphia, assistant pastor. To Grace Church, Philadelphia.

CARNEY, G. E. From St. Mark's Church, Conshohocken. Retirement.

LLER, JAMES B. From Cross Roads parish, Sunbury. To St. Daniel's Church, Robesonia.

RKINSON, JOHN A. From Annunciation Church, Philadelphia. To Evangelical Lutheran Church in British Guiana.

DECEASED

DR. JONAS HOKE DRESSLER, president emeritus of Northwestern Seminary, Minneapolis, died Jan. 9. He was 69 years old and had retired last May from the seminary faculty.

Born at Verona Mills, N. Y., Dr. Dressler attended Wittenberg College and Chicago Seminary, did graduate work at the University of Minnesota and held a doctor of divinity degree from Carthage College.

Before joining the Northwestern Seminary faculty in 1925 as professor of practical theology, he served Atonement Church, Racine, Wisconsin. He was president of the board of the Wartburg Home, Minneapolis. Dr. Dressler was named president of the Seminary in 1950 as successor to Dr. Paul E. Roth. Last year he was succeeded by Dr. Clemens H. Zeidler.

Survivors include Dr. Dressler's wife, the former Helen Louise Tiedemann; two daughters, Mrs. Helen Rachel Ohnesorge of Mora, Minn., and Mrs. Janet Louise McKie of Marquette, Mich.; and one son, the Rev. George E. Dressler, pastor of Salem Church, Albert Lea, Minn.

Funeral service was held Jan. 13 at Lake of the Isles Church, Minneapolis. Participants included Dr. P. H. Roth, Dr. Zeidler, Dr. W. P. Christy, and Dr. Paul E. Bishop, president of the Northwest Synod.

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Sunday School, 8:30 and 9:45

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J. Benner Weaver & Alton M. Motter

Co-Pastors

IN CONCLUSION

IF I COULD GO to any country I pleased this month, I'd choose Hungary. I would like to see for myself how the church situation is developing. A stranger visiting for a week or a month could not grasp the full reality of such a situation. But it would be worth trying.

Some Americans have the notion that in countries where Communists are in power they close all the churches. Actually in Hungary church attendance has increased this past year.

Communists hope that by placing tough restrictions on religious training of the youth they will eventually win the people away from the church. But they don't fight the churches head-on. In Hungary much of the money for church support still comes from the government.

Communists try very energetically to get firm control of the church leadership. They want to make sure the churches will not be breeding places for opposition to the government, and they want church leaders to echo Red propaganda faithfully.

LUTHERAN Bishop Lajos Ordass is not an enemy of the Hungarian government. Unlike the Roman Catholic Cardinal Mindszenty, he stays out of politics. But he wants the government to stay out of church affairs, especially in selecting church officials.

For centuries Lutherans in Hungary have had laymen in key posts in the church administration. Pro-Communist laymen, such as Erno Mihalyfi and Josef Darvas, have been put back in these positions. The church had dropped them after the revolution in October, 1956. Lajos Veto has been restored as chief bishop. He is not a Communist but is a mild man eager to avoid trouble and w do what the government expects.

These changes took place after t Russians won their sputnik propagan victory and felt safe in ordering t satellite nations to take a firm sta against opposition at home. Hungaria put 16 Roman Catholic clergymen trial last month, including Cardi Mindszenty's former secretary, fou them guilty of anti-Communist activi

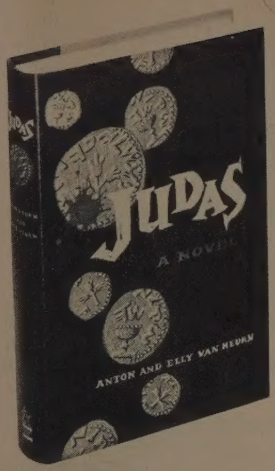
What I would like to see in Hungary how strong the church can remain unc such difficult circumstances. It must li by its inner resources, by faith alone, the gifts of God. I saw something that in a trip beyond the Iron Curtain few years after the war. It is stimulati to see again such strength as the chur had in its early years when it faced t hostile Roman state.

THERE ARE SOME pastors and membe of the churches, I suppose, who are ru ning for cover, denying that they we ever friends of Bishop Ordass. We sa that happen in church circles in the U in the McCarthy era, when vague fea drove many to try to conform to wh seemed the dominant public opinion.

Christians aren't supposed to confor They don't have to be revolutionar who figure that it is God's will that th overthrow the government. They do have to hunt for danger so they can in the middle of it. But they should st where they are, and live with coura according to the grace God gives the

The light shines brightest when dar ness is trying to put it out. It is a go thing these days to be thinking about o brothers in such countries as Hunga Some of them are learning lessons that down deeper than any we are likely to taught in a quiet and comfortable lar

—ELSON RUFF



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THE AUTHORS

Born in Indonesia, both Anton and Elly van Heurn have traveled extensively, living for varying periods in many different lands. In addition he has been a foreign correspondent and was a pioneer in radio. His wife, trained as a concert singer, was also a correspondent.

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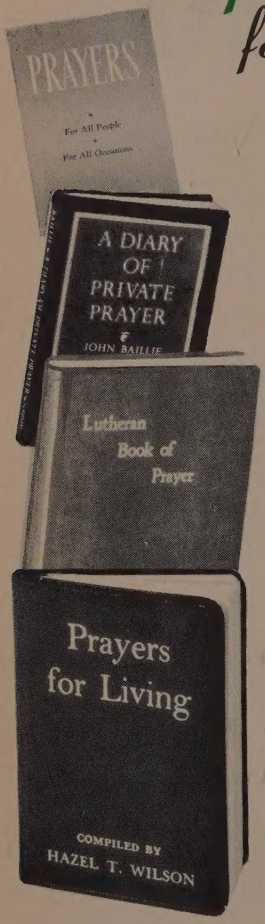

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